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OL. XIV FEBRUARY, 1949 NO. 2

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Pointed Paragraphs

WHO'S WHO

Dr. S. C. Michelfelder is executive secretary of the Lutheran World Federation. His article is an address delivered at the Bad Boll Academy in Germany last summer. Herbert Brokering is a representative of the Lutheran World Federation in the Service to Refugees. The Rev. John Streng is pastor at Beatrice, Nebraska.

HIGH FINANCE

You can imagine the uproar that will break loose on Capitol Hill in the next few weeks when House and Senate debate increased taxes to hike the ERP giveaway program and these facts are brought to light:

One day this week, for example, the Cunard liner Parthia pulled into its North River pier in New York harbor. The British Embassy here has been busily denying that its citizens are engaged in the export of aluminum received as ECA aid. The Embassy insists that our gifts of ECA aluminum ore are essential for England's economic recovery.

But there were these interesting shipments in the hold of the Parthia, uncovered by reporter Edward O'Neill of The New York Daily News staff:

Sixty thousand ingots of aluminum; 195 cases of sheet aluminum; 200 tons of gun metal (which breaks down into precious copper and brass) and 972 pieces of brass rod.

Now all of this, mind you, came from British ports for sale by British private interests for American dollars, to American taxpayers who have already dipped into the U. S. Treasury to give the same materials to Britain because Britain said they were vitally needed.

—John O'Donnell.

Fritz Thyssen, Catholic industrialist who financed Hitler's rise to power (see his book: 'I Paid Hitler') was convicted as a "minor Nazi" by a German denazification court last September 25, and ordered to surrender 20 per cent of his property as a penalty. Thyssen also wrote that "Pope Pius XII, as Papal Nuncio, brought Hitler to power." —Converted Catholic Magazine.

FEDERAL AID TO EDUCATION

The politicians in control of both the old parties say they must help the "poor southern states" build schoolhouses and educate their children. Mr. Thurman Sensing of the Southern States Industrial Council has stuck some sharp pins in this political balloon. He points out that the federal government drained away from the southern states in taxes last year the staggering sum of $9,190,000,000—an increase of 500 per cent since 1940.

Take Mississippi, said to be our poorest state. In 1934, the federal government took from that state $2,463,000; in 1940, $7,371,000, and in 1948, $106,838,000!

So, having deprived Mississippi of nearly $107,000,000 last year, the federal do-gooders must now "aid" Mississippi to build schools!

The way for the federal government to aid Mississippi and all the 48 states is to reduce federal taxes. It is as simple as that. But then, the do-gooders on the Potomac would not have so many jobs.

—Samuel B. Pettengill.

LIQUOR BILL

The $10,000,000,000 which our nation is spending every year for liquor would enable us to build each year 400 hospitals at $2,000,000 each, 1000 high schools at $1,000,000 each, 16,000 churches at $125,000 each, pay a pension or a salary of $3000 to a million ministers, and in addition support 1,000,000 missionaries at a cost of $3000 each. And there would be left over $200,000,000 or more than seven times the amount of the Presbyterian Restoration Fund.—Wilbur LaRoe, Jr.

MARSHALL IN CHINA

Chennault charges that Marshall gave safe conduct to half a million Communist troops to slip out of a Nationalist trap through Kalgan pass. Later these same troops sealed up the pass in violation of their safe-conduct pact, then came back with Japanese arms to wrest Manchuria away from Chiang Kaishek.

These arms were taken from Russian stockpiles, Chennault claims, yet Marshall's arms embargo cut off American supplies from the Nationalist armies. Since all their equipment was American, they couldn't use it without American replacements.

"Marshall has learned considerably more about Communist tactics since his China days," blasts Chennault, "But he has never candidly acknowledged his mistakes in China or r any attempt to rectify them."

—Drew Pearso

In a scientific age, perhaps it is ural for belief in miracles to be ficult. Once I was talking with a mous biologist, who was boasting great intellectual pride that he w believe nothing he could not exp I asked him if he was convinced life on the earth must have an or Candor compelled him to admit th must have had. I asked him to ex that origin to me. I am still awa his answer. From such an incident learn how superficial and vain it deny what we cannot prove. teaches us that all about us are uine mysteries for which our minds can find no solution.—Archi Rutledge, in The Angel Standing vell).

A preacher who had written his mon carefully found himself at church without his manuscript. " have forgotten my notes," he bega sermon, "I will rely on the Lor guidance. Tonight I will come b prepared."

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Official Organ of the American Lutheran Conference

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813 Vernon Road, Columbus 9, Oh

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EDITORIAL

Voice om Missouri

HE AMERICAN LUTHERAN, a magazine edited by Missouri Synod Lutherans but not officially representing that body, had an editorial in its De-ber issue on "A New Proposal for Lutheran Unity." fter quoting the four points of the American Luther-an Conference resolutions on uni-ty at Detroit, the editorial writer names four groups who "are not likely to find this proposal very atable." The four groups are: (1) Those who are ermined to preserve the status quo at any price. (2) se whose approach to the problem of Lutheran unity urely theoretical. (3) Those whose program is purely anizational. (4) Those who fear that either they or r message will suffer from a frank interchange of vs. (Read the whole editorial in the news columns his issue in order to understand whom the editor re-to by these four groups.)

he conclusion of the editorial follows:

"The Lutheran Church of America owes a debt to ie American Lutheran Conference for this construc-ve proposal. There is a growing willingness on the art of almost all Lutheran bodies to discuss openly id fully the differences which are keeping us apart. his honest and courageous attitude is a good harbinger r the future of Lutheranism in America.

"The proposed plan of procedure ought to recom-iend itself to the Missouri Synod because it is directly i line with the historic approach of the Synod to the roblem of Lutheran unity.

Which Way, Missouri?

"Especially the second recommendation, which was nanimously adopted by the assembled delegates, calls pon the Lutheran Church—Missouri Synod for defi-ite action. It is our deep conviction that the Missouri ynod should respond in the same spirit in which the ivitation was extended. We feel that such an all-utheran Conference could make a very great contri-ution to a deeper understanding of the problems hich still confront us in our progress toward greater nity. We feel that nothing can be lost and much can be gained by such a meeting. It is our sincere hope that when the invitation is extended by the National Lutheran Council, the Missouri Synod will respond in a spirit of gratitude to the Lord of the Church for this additional opportunity to bring the hearts and minds of all Lutherans in America into a greater unity. The American Lutheran Conference has again offered a wide open door for further meetings concerning Lutheran unity. We believe that it is the duty of the Missouri Synod to walk through that open door toward a better and greater day for our Lutheran Church in America and in the world."

That is an encouraging statement by an influential voice within the Missouri Synod. It confirms a conviction I expressed in an editorial in the December OUTLOOK: "Anyone who thinks that the proposals for unity and union among Lutherans are mere political maneuvering utterly misunderstands the genuine spirit of humility and sincerity with which Lutherans are approaching each other today."

Unity Meeting In Minneapolis

AFTER THE PRECEDING EDITORIAL was written, a meeting of representatives of National Lutheran Council bodies was held in Minneapolis at the call of Dr. P. O. Bersell, president of Augustana Lutheran Church. The story of that meeting will be found in the news columns.

I hope that this meeting was not a tactical mistake. It is true that the Augustana Lutheran Church at its convention last June adopted the following resolution: "Synod does hereby declare itself in favor of the organic union of the participating bodies of the National Lutheran Council together with any other Lutheran groups which may desire to join such a union, with federation as an intermediate step if necessary." But since then the meeting of the American Lutheran Conference was held in Detroit, the Augustana Church also participating as a

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member of the Conference. At this meeting the Conference resolved: "We recommend that the constituent bodies of the American Lutheran Conference petition the National Lutheran Council to call an all-Lutheran Free Conference to be held under the auspices of the Council, with a view to the permanent organization of such a conference." This was adopted without dissent.

It was this latter key resolution that called forth the warm response in the *American Lutheran,* mentioned in the preceding editorial. But before such an all-Lutheran free conference could be called, comes this call for a meeting of National Lutheran Council bodies, which is, of course, pointedly a call for all Lutherans except those of one group, the Synodical Conference.

Would it not have been better if the Minneapolis meeting had been postponed till after the proposed free conference had been held? If the free conference had not been successful in drawing all Lutheran groups together for consultation, which was our hope at Detroit, the calling together of the National Lutheran Council bodies could still have taken place; in fact, if the Synodical Conference group had not responded, the free conference would have turned out to be an N. L. C. conference.

I hope the call for the free conference still goes out, and that Missouri will be represented. At any rate, whatever happens, I want to go on record that as a delegate to the Conference in Detroit and one who had something to do with the wording of that key resolution, I was perfectly sincere, and I think many others were, in desiring a conference of *all* Lutherans.

Heaven Will Be Lonesome

A READER SENDS ME the following quotation from the Nov. 21 issue of *The Northwestern Lutheran,* publication of the Wisconsin Synod:

> "Now some Lutheran bodies are planning a joint Theological Journal. Six Lutheran theological schools will participate in the project, Gettysburg, Mt. Airy, Capital, Wartburg, Luther and Augustana. They are striving to attain the largest circulation among theological journals published in the United States. In this proposed theological journal heresies will be nestled side by side, from the denial of God's inspiration of Scripture to Millennialist dreams. We hardly think that God's blessing will rest on this unionism."

Too bad! It is just this attitude of "We are right, we are always right, and we alone are right," that has time after time thrown a monkey wrench into the machinery when it looked like Lutherans might begin to understand each other. How can the writer quoted above possibly know, before a single issue of the proposed magazine has been published, that in it "heresies will be nestled side by side"? Why, he knows it because it is not going to be published by the right people. Therefore he is able to prejudge the whole project and determine beforehand that it will not have God's blessing. I wonder if he ever read the words of St. Paul: "With me it is a small thing that I should be judged of you or of man's judgment. . . . He that judgeth me is the Lord." Or t other passage: "Who art thou that judgest another ma servant? To his own master he standeth or falleth."

There are some people so upright that they lean c backward at an angle of forty-five degrees; and are able to see that this position is also a departure fr perfect uprightness. Heaven is going to be extrem lonesome for them if their expectations are realize vast stretches of heavenly mansions entirely unoccup with only here and there one of the few persons who with their unqualified approval.

Snake Ban Upheld

IN TENNESSEE certain sects believe in handling sonous snakes as a part of their religious ceremon This is based no doubt on Mark 16:18. The state le lature passed a law forbidding such practices. Ten m bers of the Dolly Pond church, near Chattanooga, v convicted of violating the law. They appealed the on the ground that their religious liberty was denie the law. The Tennessee Supreme Court has handed d a decision upholding the conviction of the defendant the lower court.

This decision may become important as a preced The judge said:

> "The constitutional inhibition of legislation a freedom of religion has a double aspect: (1) free to believe, and (2) freedom to act.
>
> "Freedom to believe is absolute. That absolute dom is not affected by the statute. It in no way in feres with these defendants in believing whatever conscience may require or their desires dictate.
>
> "Freedom to act is, however, subject to regul for the protection of society. It is the duty of the s ereign (state) to protect its people from an act or tice, religious or otherwise, which is dangerous t and health.
>
> "A statute enacted for that purpose applies eq to a practice claimed to be followed in the nam religion, and such application does not render statute unconstitutional."

At first glance the judgment seems wise and fai is likely to seem so to us because we believe tha handling of poisonous snakes as a religious practi based upon an ignorant misapprehension of a Bible sage. Since the judgment of the court coincides v common sense, we are likely to suppose that it mus good law. But I am not so sure of that. Note tha decision is based upon two premises, (1) that free to believe is absolute, and (2) that freedom to bel and freedom to act are separable. Let us look into t

First, is freedom to believe absolute? We cannot course, read what is in the hearts of men; and there as long as a man's beliefs remain hidden in his h nothing can be done about it. In that sense freedo believe is absolute, since we have no "thought po in this country, and want none.

But we are dealing here not with the secret belief an individual, but with the public doctrine of a gr

his public doctrine they are trying to win more ad-
nts. Can it be said that to such a belief there is ab-
tely no limitation? Suppose a man believed that the
rnment of the United States should be overthrown
the country handed over to the Communists. As
as he held it as a private belief, nothing could be
e about it. But if he formed an organization and pub-
advocated his views and tried to win supporters,
ething would be done. A man might privately be-
e that the president should be assassinated. But if
tood on a street corner and preached such a belief,
would soon be taken into custody by the law. The
mons originally believed in plural marriages, but the
sure of social disapproval was so great as to lead to
abandonment of that doctrine.

meone may say that in each of the instances I have
tioned the belief itself was not interfered with, but
ety (or the law) steps in when belief expresses itself
ction. That brings up the second question: Is it
ible to separate freedom to believe and freedom to
Is it not true that inner belief leads always to out-
d action in conformity with that belief? As a man
keth in his heart, so is he. A man is free to believe
conscription is wrong, or even that military service
rong. He is a conscientious objector. But when that
ef leads him to refuse to register for the draft, he is
enced to jail. It is true, an enlightened State tries
ake account of conscientious belief; and if a young
registered for the draft and stated that he was a
scientious objector, he would no doubt be assigned
ome other form of service than military. But those
will not even register have been quite regularly
tenced to prison by the courts.

he point is, How can we say that we grant absolute
dom of belief, if people can be convicted for acting
ccord with their beliefs? If the snake handlers be-
e that God wants them to handle snakes as a proof
their faith, then they will actually have to handle
m, not merely hold it as a theory. And if the law
bids them to handle them, it forbids the belief; or else
nakes the state say, "We command you to abstain
n doing something which your religious belief re-
res you to do." And that immediately makes the
e the enemy of God (in the eyes of such believers)
makes resistance to such laws mandatory under the
nciple, We must obey God rather than men.

You understand, I am not in favor of handling snakes.
t I am in favor of placing our ban on such action on a
nd basis. And I do not think it is a sound basis to
that freedom of belief is absolute but freedom of ac-
n is not. I do not think that freedom of belief is abso-
e, and I do not think that belief and action can be
arated. I think it would be more sound and honest
say, We forbid the public propagation of any belief
ich, if carried out in action, would be against public
icy, public safety, or public law.

Now suppose you, dear reader, do a little thinking
ng this line, and give us the result of your thought.
at would be the consequence of such a position (last sentence of preceding paragraph) say on the Ku Klux Klan, or the Catholic view of gambling as a harmless pastime, or the Daily Worker, or the right of union leaders to foment a strike that would shut down a city's light plant or water works?

Poor China

WHILE BUILDING A DAM of dollars to stop the flow of Communism westward across Europe, we permitted the backwaters of that flood to inundate China. There is a river in China which, because of its frequent destructive floods, has been nicknamed "China's Sorrow." But the people of that unhappy country would be justified if they transferred that designation to their friendship for and reliance on the Western world, principally America. That has been China's sorrow. We have failed China in her hour of need, and it will not redound to our advantage. We shall suffer for it in the long run because this is a moral world. Though the mills of God grind slowly, yet they grind exceeding small.

We are living in an age in which smart world politicians place all emphasis on expedience, and oldfashioned virtues like righteousness, justice and morality are despised. But if this is God's world—and I am sure that it is—righteousness and truth and morality will triumph in the end, and those who dodged hither and yon with their temporary expedients will be chagrined.

Our peculiar vacillating policy with regard to China began a long time ago. We were China's friend—we said. We were among the signatories to the Nine-Power Pact guaranteeing the integrity of China. But when Japan invaded China, we supplied Japan with two essential materials, oil and scrap iron. We thus were partners to the rape of Manchuria with its factories and its rich resources. We strengthened Japan for its next step.

That next step was a costly one for us. It cost us the lives of thousands of our young men and billions of dollars before we pushed the Japanese back into their island kingdom and forced a surrender. Even while that was going on our representatives promised the representatives of China at Cairo that when the war was over all territories that had been taken from China would be restored. But we did not keep that promise. We made another mistake due to our expediency complex.

Our military leaders were convinced that Japan's Manchurian army was very strong and could fight on for a long time. They were mistaken on that point, but that was their conviction. So we bargained with Russia to be sure to get her aid in the Far East after the fighting was over in Europe We invited the Communist army into Manchuria, and within a few days after Russia got into the eastern phase of the war, that war was over. Now it was too late; Russia was a full partner in the settling of the problems of the Far East.

The first result was the second rape of Manchuria, the carrying away into Russia of everything movable from the factories of that province. Another result was the cession to Russia of the island of Sakhalin and the

Kuriles. Another result was the division of Korea, with Russian troops established in the northern half. Now the Russian troops are withdrawn from Korea, but they leave behind them a native Communist army of 300,000 trained by them. In the meantime we have permitted South Korea to hold an election and establish its own government. But now we can't let go, for if we do civil war will result.

Another result was civil war in China, between the government that was our ally during the war and the Communists of the north armed with the weapons of the Japanese army of Manchuria. We sent General Marshall over there to advise China, and his advice to Chiang Kai Shek was to make peace with the Communist forces and form one united government. This Chiang did not want to do. He wanted to resist the advance of Communism, just as we were resisting its advance in Europe. When Chiang failed to follow General Marshall's advice, we appeared to wash our hands of China. We were through. Appeals of friends of China (Congressman Judd, for example) that America lend the government money and military aid befort it was too late fell on deaf ears.

But we are not through over there. We have a garrison on Korean soil, but the minute we leave war will start. We have an army of occupation in Japan, and already MacArthur has indicated that he will need more men and money to hold Japan against Communist infiltration from the vantage points they have gained just across the sea. According to Drew Pearson, Claire Chennault, head of the Flying Tigers who fought in China during the war, charges in his new book that General Marshall was responsible for the Communists gaining advantages over the government troops in China, and that the embargo he caused to be placed on arms to China from America finished the job. What a foolish policy, to go all out to "contain" Communism in Greece and Turkey and Germany, and at the same time permit that same Communism to gain even more important advantages in Asia, and against a country which was our ally in the war!

Nor are these all the consequences. What about our Christian mission work in China and all the lives and money we have poured into it? Vatican spokesmen say that they have information that Communist leaders in China have received secret instructions from their Central Executive Committee to wipe out the Christian religion in that country. The instructions are said to outline three stages of Communist policy: (1) Official assurances that religious freedom will be respected in territories that are gradually being occupied. (2) Formal tolerance of religions, but paralleled by an undercover persecution of Chistians, in sections only recently captured. (3) Abolition of religion in all areas where the Reds feel they have consolidated their position.

No, we are not through in the Far East. But in the meantime our friend, the Republic of China, is overrun by Communists. I know, it is said there was a great deal of graft and corruption in the government of China. There probably was. But that does not excuse us for our part in the downfall of China and the extension of Communist rule to another 450,000,000 people.

The thing I am trying to do in this hasty review years of history is to point out the necessity of integri and morality in our own government. When will w learn that the only course that leads to greatness is th course that chooses the right, the just, the moral—an not the expedient? When will we learn that righteou ness exalteth a nation? No amount of slick "deals" wi take its place; they are always followed by unpleasa consequences. What we need is a national administrati and a State Department and a Congress composed of me who are convinced that to do the morally right and hon orable thing is always the wisest course.

A Cabinet Minister Of Religion?

CONGRESSMAN FRANK W. BOYKIN of Alaban has proposed that a Minister of Religion be add to the President's cabinet. Speaking to the men's cl of a Methodist church in Mobile, he said:

> "I think we need a cabinet member who would kee in constant touch with all the religious groups—Pro estant, Catholic and Jewish—and interpret their sen ments and desires to the government. This cabin member also would be in a position to acquaint re ligious groups with the facts concerning various go ernment problems."

So far this is apparently only a casual utterance by public servant without any weight of public opinion b hind it. But before it gets any further let us state plain that we are not in favor of it. Various countries behi the iron curtain have in their cabinets a "Minister Cults" or similar offices. But these officials have n been known for their activity in interpreting the sen ments and desires of the churches to the governmen That has not been their function at all. On the contra they have been very active in communicating to th churches what the sentiments and desires of the gover ment are, and what "line" the churches should take. N thank you, we want no cabinet member "in a position acquaint religious groups with the facts concerning va ous government problems"—and what the churches a expected to do about it.

In this country, if the government wishes to commu cate with the churches, all that is necessary is to give th information to the press. We can read, and we will our own thinking. On the other hand, if the church wish to convey any ideas to the government, we do n need a special liaison officer in the cabinet as long as th mails and the telegraph offices are open. So far the go ernment has not shown any inclination to listen to th churches. For eight years the religious majority of th country has protested against the President maintaini a personal ambassador to the Vatican. These prote have been carried directly to the President by chur leaders. They have met with an attitude that can hard be described as other than a studied indifference.

The Significance of the Atom Bomb in the Spiritual Life of America

By Dr. S. C. Michelfelder

EFORE ADDRESSING YOU on this subject, I would like to make it clear that I did not select the theme. It was given to me by the programers for this Academy. I doubt if I would ever have ted this theme, but the very fact that you have en it for me indicates that there is a great interest his subject among you. I want to make it clear to that I come not as a scientist, nor a politician, but clergyman.

am an American citizen, native born in America. parents were born in America. It is over one hun- years ago that my grandparents emigrated from ttemberg, not far from this place, along the Neckar. ve come to Europe as an ambassador of good will. s sent by the Lutheran Churches of America before war in Europe had ended. I arrived here shortly afhe end of the war—July, 1945—with instructions to ore how the Lutheran Churches of America could the Churches of Europe to rebuild.

n August 6, 1945, when the first atom bomb fell on shima, I was in Geneva, Switzerland. Though I have in Europe now over three years I have been back merica repeatedly, and I interpret to you what the rican Christian is thinking in these days. I believe n tell you what the spiritual influence is since that atomic bomb fell on Hiroshima.

Some Questions I Cannot Answer

here are many, many questions that I cannot answer. rtainly cannot tell you how many atom bombs are ed away in America. I certainly am not competent ell you how many square metres or square miles of earth's surface can be devastated by an atom bomb. ve no way of knowing how much uranium is availain the United States. Nor am I able to tell you if e is any other country in the world that has disred the secret of the atom bomb. If you came here his Academy to get the answers to those questions, are going to be disappointed. Many Americans ld like to know the answers to those questions! I ot even tell you what the atom bomb is—whether round or square, whether it is as small as a tennis or as big as a house. I have no idea.

think I could say as much as Vyshinski recently said, is we know, the atom bomb is not a sack of raisins."

Two Certainties

s an American I can assure you that we do not want . And another certainty is this: America will never he aggressor in a war, if it must come.

The Difference Between 1918 and 1945

The Americans felt much different in 1945 than they did in 1918. At the close of the first World War most Americans believed that they had gone to war to make this world safe for democracy. They thought that was the war to end all wars. On November 11th, Armistice Day, it was as if a great burden had rolled off our minds and bodies as well. Then followed the days of disarmament. We sank our battle ships. No one believed that another war was imminent

Our factories retooled and began to produce instruments for peace. We were confident that we had won the peace because we had won the war. The spiritual significance of this can well be imagined. There was a false sense of security, which lulled many people to sleep spiritually.

Today after the end of World War II, nobody feels that anything is finished. No great Utopian slogans have emerged after the end of this war. No one is foolish enough to suggest disarmament. The world is not safe for democracy and freedom, or religion. America today is expecting, seriously expecting, difficulty. America is prepared, and I am sure will continue to prepare to defend itself against totalitarianism and aggression no matter where it arises or in what form. We have paid dearly to defend our liberty and freedom and our institutions and we shall not fall asleep on the ramparts we watch.

Immediate Effects of the First Atom Bomb

When on August 6, 1945, the announcement came that an atomic bomb had been dropped on Hiroshima in Japan, it was a distinct shock to every American to learn that into our hands had come such a terrific force and power. Only a very few Americans knew that there was such a thing as an atomic bomb. As the radio and the newspapers and magazines gave a description of the horrible effects of this bomb upon people of Hiroshima, there came a period of serious thinking on the part of every serious American; particularly the Christian people of the churches met and discussed the effect of this bomb upon the spiritual life of America. Some thought it never should have been used, even after it was available. I think it is safe to say that everyone felt some sense of guilt that such radical measures had to be used. Then came the great feeling of responsibility. Power always brings responsibility. America today fully feels the responsibility of power in a world where so many are weak and America is still strong.

The Significance of the Atom Bomb in General

I am sure all of us will agree that the discovery or invention of the atom bomb has been the greatest technical achievement in scientific history. The release of the energy of the atom will revolutionize not only warfare, but industry. When man first discovered fire and learned how to make it, he was unable to release the latent power of coal and gas and oil and water into steam. But the use of fire, even in gunpowder and dynamite, releases the energy of the shell only. The energy of the atom has never been released by man until our day. Fire but releases the latent energy that has come from the sun and is stored in the earth, but atomic energy releases and taps the energy which was used in Creation.

The philosophic significance of the release of atomic energy is that it is a part of a development of materialism typical of the age of science in which we live. There may be some people foolish enough to believe that, since America has the atomic bomb it is safe behind that bomb against all aggression. We Americans know that we are no more safe behind the secret of the atomic bomb than the Chinese were behind their Great Wall, which seemed to be adequate for their day. No discovery or achievement has ever given exclusive security to any nation.

The discovery of gunpowder, the invention of the airplane, radio, radar — — none of these has given security to any one nation or people, no matter how great, how rich or how intelligent they were.

Perhaps one of the greatest effects of the invention of the atom bomb is the universal fear which has come upon all people, including Americans. Now, fear can serve a good end; when fear is combined with respect it serves a good end. When Moses went up into the mountain and approached the burning bush and felt that he was coming near to the place where God would speak to him, he was filled with fear, for the ground on which he stood was holy ground.

Dr. Martin Luther has begun the explanation to every one of the Ten Commandments with the words, "We should so fear and love God....." The man who does not fear and respect the electrical energy that is in a high power line of electricity may innocently or ignorantly grasp the wire that will cause his death. Fear can discipline us to respect those things which are powerful and those things which are holy. How many soldiers in the war cried out to God in prayer when they were driven by fear! This may have been a passing mood for the soldier or for the world. Somebody has said: "In time of war, the soldier is respected and God is sought. But after the war is over the soldier is forgotten and so is God." Somehow, however, this sense of feeling that we are near to the source of all energy and power makes one feel he is right near the Almighty Himself. We have broken through another sealed gate. We have swept aside the angel with the flaming sword that was placed at the gate of Paradise when Adam and Eve were driven forth after they had sinned against God.

One of your own artists from München has given to the world a picture of that angel standing at the gate o Paradise. I recall visiting his studio in 1936 in Münche The artist had died. His name was von Stuck. I visite his home where I saw his easel and his brushes, just a he had left them. There in a conspicuous place was on of his masterpieces, interpreting the story of the fall o man. Behind an angel with the flaming sword was th Tree of Life. There was also the Tree of the Knowledg of Good and Evil. Man had tasted of the forbidden frui Can it be that we have come near the Tree of Life again the source of all energy, the source of all light, the sourc if life itself?

Forty years ago when I first studied physics, the te chers told us that the smallest divisible part of materi was the atom. We listened to the wisdom of our teache in those days with a great deal of respect, for we thoug they had the last word. Molecules we could divide w were told, but not atoms. Today every school boy know that the atom is a little universe in itself, and that w have discovered now a new world of energy, a new co mos of power.

Can this be the beginning of the end? Listen to th Word of God in the book of Revelation, the fifth chapte the first, second and the third verses: "And I saw in th right hand of him that sat on the throne a book writte within and on the backside, sealed with seven seals. An I saw a strong angel proclaiming with a loud voice, Wh is worthy to open the book, and to loose the seals ther of? And no man in heaven, nor in earth, neither und the earth, was able to open the book, neither to loo thereon." And then Revelation in the sixth chapter fro the twelfth to the seventeenth verses: "And I behe when he had opened the sixth seal, and, lo, there was great earthquake; and the sun became black as sac cloth of hair, and the moon became as blood; And th stars of heaven fell unto the earth, even as a fig tr casteth her untimely figs, when she is shaken of a migh wind. And the heaven departed as a scroll when it rolled together; and every mountain and island we moved out of their places. And the kings of the eart and the great men, and the rich men, and the chief ca tains, and the mighty men, and every bondman, a every free man, hid themselves in the dens and in th rocks of the mountains; and said to the mountains a rocks, Fall on us, and hide us from the face of Him th sitteth on the throne, and from the wrath of the Lam For the great day of His wrath is come; and who sh be able to stand?"

Can it be that we have opened this sixth seal in t book? "Lo, there was a great earthquake." The explosi of the first test bomb made in New Mexico in 1945 sho every seismograph. The blasting of Hiroshima shook t world again. Every time an atom bomb is exploded can be felt but a few seconds later; it can be heard b a short time later wherever men may be listening their delicate instruments. That mushroom cloud th stands over the place where a bomb has been explod darkens the sun. Yes, "the sun became black as sac cloth of hair, and the moon became as blood." How lo

l it be before the atomic bomb will become so power- that even the universe will be set out of balance and stars of the heaven will fall, "even as a fig tree casteth untimely figs, when she is shaken of a mighty wind." t takes very little imagination to think of the chain ction that could come, that the heaven itself could be ed up as a scroll, and that every mountain and island the whole earth could be removed from their places. d what about the kings of the earth? They have almost sappeared. Great men, where are they? Rich men, v many are there left, and chief captains and mighty n and bondmen and free men, yes, all of them are nking of places where they may hide. It may not be g until the fulfilment of prophecy of the 15th verse, th chapter, of the Book of Revelation can come true t men "hid themselves in the dens and in the rocks of mountains."

The fear of this unearthly, aye, almost almighty force, filled men with fear and many will cry out: "Fall on and hide us from the face of Him that sitteth on the one, and from the wrath of the Lamb; for the great of His wrath is come; and who shall be able to nd?"

America's Great Hour

This is America's great hour. Yes, it is a great hour temptation. There are those who are being tempted use this power on the enemy to destroy them. Thank d this is a very small minority. As I said to you earlier s evening, America will never be an aggressor in a r. Nor do I believe that America will go forth with atom bomb to conquer. I speak of it as a temptation. have power is always a temptation. I thank God that nerica still has a conscience and that this conscience s been brought upon our people from the President the common man of the street, because religion has en a real influence in America. This is not only Amer- 's great hour of temptation, it is also America's great ur of proving her good will to the world, and to prove t the fruits of freedom are better than the fruits of slavement and totalitarian power.

am proud to represent the Church and the Christian ople who want to share what they have with those who ve been less fortunate. But I want to speak not only the gifts that come through the churches and from ristian hands that are connected with converted arts, but of the gifts that come from the American xpayers — — billions and billions of dollars which ne from the American taxpayers cheerfully because ey know that it will help to rebuild what has been stroyed.

I believe I speak for every true American, particularly the Christian converted American, that we want to sure that we are helping the right people. When I y "right people" I mean people who want to live in ace, people who want to live in security, people who nt to live in a world where there is a future for their children and their children's children. I believe that this is an hour in which America may prove that it can overcome the secularization that is sweeping over the world; that America still has a soul. I believe that this is the great hour in which we can demonstrate that the spiritual forces of faith, hope and love are stronger than any of the materials or any of the power that we may have gotten into our hands. I believe this is an hour in which we can prove that we are not self-righteous and overbearing. To me it seems it ought to be easier today than ever before to believe in a living God who is a God of love. The real scientist is never an agnostic. The astronomer when he looks through his huge telescope and sees the scope of the universe, where distance is measured by light years, reckons with infinity. The geologist who looks back through the rock formations and measures time by billions of years has no difficulty in accepting eternity The atomic scientist who has released the energy of the atom has no difficulty in accepting that there is an almighty force in this world.

He who looks at the intricate structure of a living cell and the complicated structure of a living human being, with a body, mind and soul, has no difficulty in believing that there is a living God who made all. So, if you ask me what is the spiritual significance of the atom bomb in America, I would say look into your hearts and see what its influence is upon you.

Where is the source of this energy, you ask. It comes from the hand of God; an almighty God, a majestic God, a God who rules heaven and earth, a God who created the atom, a God who hid the power of electricity, the power of fire and the power of atomic energy in the world and the universe when He created it. Man did not make these things, he only discovered them.

There is no reason why Noah could not have had an electric light in his ark when he floated on the waters, except that he did not know how to capture electrical energy. Everything was there that we have now. Only the knowledge and the discovery were needed. But as we stand in awe before an almighty God, we must also stand before Him and listen to His revelation that has come to us through His Son, Jesus Christ. We need not tremble before Him as those who will be crushed in the dust and destroyed, to die forever, but we can be saved through Jesus Christ, His Son, whom we know as our Saviour and our Brother.

I believe it is easier today than ever before to believe in a God who is almighty, all-knowing, everywhere present, eternal, and also holy; but merciful, loving and truthful; a God who has been revealed to us in Him who has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," but who has also said, "All power is given unto me in heaven and earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and, lo, I am with you always, even unto the end of the world."

International Study and Work Project Builds International Peace

By Herbert Brokering

THE INTERNATIONAL LUTHERAN Student Project at the Rauhe Haus, Hamburg, Germany, sponsored by the Lutheran World Federation and the Student Service Comission of the National Lutheran Council, is an event of the past — but in a sense the project has just begun. Perhaps we need not reflect on those incidents which happened "some while ago," but when the memories of the nine American, two Baltic and nine German students begin to live, it will be important to know out of what they were born.

An international Lutheran Student Project at Hamburg. Do you ask why? Another way to strengthen international friendship; another opportunity for a "living leaven" to become international-conscious; another observation of worldwide Christianity transcending boundaries; another step to prevent another war. These students from America didn't have to come; they asked to come and they paid their own way except for the cost of food while on the project. They have estimated that the total dollar cost for the summer was between $600 and $700 for each student. But because they asked to come they do not measure this summer in terms of dollars. For them this summer cannot be estimated in terms of money or time—it was too valuable an experience in a spiritual growth and understanding. The American students in the project were chosen by the Student Service Commission of the National Lutheran Council from applications submitted by students from all over the country. Students in the project represented the following colleges: Princeton, St. Olaf, University of Iowa, University of Minnesota, University of Kansas, University of Nebraska and University of Wisconsin. The German and Baltic students were chosen from various universities; all of the students were active in the Student Christian group in Germany.

But why the Rauhe Haus in Hamburg? In a devastated Europe one can only choose where to begin, and that is what the Lutheran World Federation did when it originated this project. But it was a good choice, for it meant rebuilding a "landmark" in the German Inner Mission. Why not establish a second "landmark" in that area where a Church must be strong?

The Rauhe Haus was the birth place of a dynamic phase of the Evangelical Inner Mission work in Germany. This dream of Johann Hinrich Wichern, the Father of the German Evangelical Inner Mission, came true in 1833. In this "Kinderdorf" (children's village) youngsters who had not the good fortune of parental training, and thus were counted among the nation's delinquents, had their opportunity to learn to live in a German "Boy's Town." Who would care for them? Who would love them as someone should have long ago? Who would teach them what pool halls and alleys cannot teach a boy? "Diakon" (Deacons) who would live with them and be "Bruder" (big brothers) to them. A wonderful arrangement - decent Christian instruction for the fellows; an invaluable course in "practical theology" for the deacons.

The reality soon outgrew the dream so that in 19 this "Wichern Haus" now stood as one among twenty nine beautiful buildings — home to 650 "Deutsche Kn ben" (German boys). Their days were kept busy an happy with school, recreation, trade apprenticeships printing, binding, carpentry, locksmithing, baking, ga dening and other opportunities to work with God's simp but unconquerable nature. For those who loved "Lan wirtschaft" (farming) there was the "Katendorfer-Ho (farm). And on Sunday—it must have been impressiv to make their little "Spaziergang" to their "Kalt Kirche" (cold church).

The dream was too good to be true—too good for "Few." In 1939 the boys had to find a new home, for t State had moved in. Then came the "irony" in the histo of this Rauhe Haus. The place where boys once learn how to forget hate and were permitted to love now b came a school where boys forgot how to love and we taught how to hate. The Rauhe Haus was made an S School.

Then came the awful "nightmare" — the incendia attack, July 27, 1943. Twenty-five houses crumble beneath this fire barage, and only four were spared repair. It is strange that five years ago it was so—a now, on the fifth anniversary of that night, hands fr enemy nations should together be restoring.

And now? What will the thousands of believers in t Rauhe Haus do? There's only one thing to do. Beg where they were one hundred years ago. In a sense th begin even farther back — they begin beneath all th rubble. Dirt and rubble must be shoveled and thro by hand to places that are now growing into huge "rub landscapes." Bricks must be chipped free of loose cem and restored to the places where past generations h once molded them. Fuel must be brought from t "Bruderhof" against the winter cold. Where a room c most easily be molded into a corner of the concrete sh they will build one. Rusted cable for light must be moved and new cable laid.

One does not ask the question: "Am I doing skill labor?" There is work to be done and skill begins w chipping stones and digging cables. That is what th students from America and Estonia and Germany a Latvia did. You would have seen your American so and daughters—students of music and law and econo ics and theology—digging into rubble. They know w rubble is and how it feels.

The Lutheran World Federation representatives h in Germany were the "big uncles", assisting where

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possible to bring the greatest advantages into these
nt weeks. Sometimes they got help from the Military
vernment. Sometimes they brought pastors and pro-
ors from many nations. One day it was Bishop Hans
e, another the famed New Testament Professor K.
ndzins from Latvia, another the "Father" of this Stu-
t Project, Dr. Howard Hong.

lere was time to experience an "international to-
nerness." They worked in the same rubble; they ate
same menu; everyone slept on straw; they all saw
same ruined Hamburg from the same window. When
sible they forgot their own nations; they were broth-
and sisters.

But it was not that easy. There was more "adjusting"
ing those few weeks than one can write. Here was an
rnational family of "individuals" and it seemed
d wanted it that way. Each personality was to return
a particular people with a unique impression to be a
ticular kind of leaven. The camp had its council where
grams were arranged and problems were discussed. I
glad there were outstanding programs, but I am
ally happy for the problems. Each problem solved
ant a new lesson learned. It was indeed beautiful to
lines that separated gradually entwine until finally
y no longer tied a knot but tied a bow.

The morning hours were arranged for prayer, Bible
dy, and discussion. It is unforgettable to experience
d coming into an international quiet hour. It was as
ugh each of these student workers laid down his
ion's life where everyone could see it, and in doing so
received from one another. What can be more timely
n finding the answer to "What does God mean to say
Me through the horrible aftermath of war?" The ap-
ach to theological problems was clearly defined by
se from the East and those from the West. America
reason to become more familar with "doctrine", and
rmany saw herself neglecting the "practical". Balts
hanged in similar fashion. This must be noted—they
n't "get stuck" in doctrine or practice. They dug
ply into both.

n the afternoon there was physical labor. Was it
illed labor"? More than skilled labor, for with each
dful of rubble and each spadeful of dirt they left a
mory and thus built a cathedral.

There was time and occasion for extra-curricular ac-
ties. Many glowing hours were spent visiting the
aats Opera," the tower of "Michaels Kirche", or the
inder Fest" in a typical German village, or being
sts of the Senate in the Hamburg Town Hall. Nor
ll they forget the thrill and challenge when meeting
. S. C. Michelfelder, Pastor E. Engstrom, Bishop Hans
je, Dr. Howard Hong and others active in world-wide
theranism. And of equal importance, they learned to
ow the hungry kid on Hamburg's streets and the tired
rker returning to his rubble home.

When those last few hours of "togetherness" came, the
dents tried in vain to write what they had lived. Per-
ps some of the fruits of this project may be seen when
hear the student from Germany say:

"The quiet hours were a daily experience of dire need to me, for during this time we were one, even though each approached God personally in prayer. In a similar way the daily Bible Studies and evening prayers were the real basis for our friendship, in my opinion. These impressions I find impossible to express in words. Yet I know that these hours were rich in what they gave me and that I shall return home and to my studies inwardly enriched."

These are the words of a Baltic student:

"If it is possible to come closer to Jesus Christ through studying, then it was during these Bible studies at the Rauhe Haus that I came closer to him. That was my first experience of such an intensive Bible study... The prayer fellowship was no less important. For example, when an evening devotion requested that I pray for all, I felt the fellowship between us and our God to be strongest."

An American student writes:

"I have gained much, and pray and trust that through it some good may have been done for others. I have gained some knowledge of Europe, especially of Germany, its people and problems. I have come to appreciate my own country to a great extent, but have also come to admire and respect many people over here for their faith and industry. I have come to realize more fully the common bonds which all our peoples have — music, love of literature, the physical desires of hunger and the emotional desires that all of humanity shares, dissappointment and sorrow in loss of what one loves, etc. But the most strong realization is that it is in Christ and our common position of sinners that we find the one, unchanging foundation of good relationships. This is something which I have learned anew during this summer."

We will thank God for that which this German student took from this project:

"For the German student who could take part in this work camp — the spiritual was as much important as the physical help. I will try to explain what I mean with the words "spiritual help". I mean the whole way of life which they showed at the work and in our Biblestudies and discussions.... I have learnt many things and am deeply influenced by that kind of Christianity which we would see and feel in their words and acts.... And when I look back I verily can thank God and try to give something I have received further to other people."

A German Fräulein contributed some valuable criticism, but has this to add:

"I volunteered because I wanted actually for once to assist a little in rebuilding our city. But now I have learned that aside from the new masonry much, much more was built and was not built by us alone. And I believe that the others formerly felt the same but now also think differently."

The enthusiasm of an American student fairly bubbled as he said:

"This summer has been a terrific experience, and I thank God that it was my privilege to be able to take

part. Experiences of a lifetime happened every minute and the time value of each experience is not easily comprehended."

What impression this project will have upon the future of the spiritual work in Germany and other nations we can only guess, but it is with thanksgiving that we note a few words expressed by a German theological student who participated in the program.

" I wish that every German theological student in Germany had the opportunity as I to become acquainted with young American Christians. We Germans in our Theological School often forget to incorporate the breadth of the world. I have learned in our daily Bible work and in our community of living that Jesus also has His disciples among other peoples (nations). And it will be the fruit of my whole future work someday to comprehend how in America people question the Word of God for absolute practicality and search it for a way of life. That is why this living Christian fellowship was my greatest experience... We discovered many diverse opinions and especially we Germans had the opportunity to learn that other people have the right to be different and think other than we, because they are shaped by God in a different environment into a different nature. That good as well as important. Because, only when one is co scious of that can one understand peoples of their ow nation. . . . We depart from each other in the good know edge that basically, that is in our faith, we are unite Beyond that it was my personal realization, how good understand each other when we actually listen to a another. Yes, I must confess, the world and also t Church of Christ would be poor and only partly fruit if there were but Germany in the world... Just becau I love my people so very much and desire to be a wort German do I wish every young German this personal f lowship with Americans and every Christian in our la such an encounter with American Christians."

These are the dynamic impressions with which nineteen students returned to their own people. Tho are immediately discerned deeper, positive values of t summer of work, study, and worship at the Rauhe Ha What may come of this summer for the Lutheran Chur through some future leaders can only be guessed. O thing is certain — this kind of project for Luther Youth leaders has proved its value and should be furth developed.

Rethinking Church and State Relationships in the Light of Modern Conditions

By John Streng

WE ARE APPROACHING THIS assignment in humility and with considerable concern. The theme challenges us to do some "rethinking". Consequently, the past must have produced some previous 'thinking' on this thesis. If, then, our analysis is to rest upon a firm foundation and result in premises profitable for discussion, we must turn back the pages of history and examine some fundamental aspects of original thinking on this subject.

The oldest source-material is the Holy Bible, whose historical records reveal that Church and State are of divine origin; and their development affords inexhaustible study. Before the foundations of the earth were laid, before the morning stars sang together and the sons of God shouted for joy, the Mind of God fashioned the future. The mental blue-print of His majestic plan and pattern of Creation became a visible reality when He made heaven and earth, and the Dayspring of Eternity blended harmoniously into the beginning of Time. His thought pattern reached the zenith of creative power when He fashioned the Crown of Creation, Man; and the nearest approach to God-likeness was that man was endowed with a mind, the capacity to think after God. Henceforth, God and Man would do some independent thinking on a high and holy level. But the disturbing Fall of Man severed this relationship. Man's most reasonable interp tation of God's holy will is thus limited, externally time and space, internally through selfishness and unc lief.

This situation necessitated a revolutionary change man's approach to God, for the Creator still deman unconditional adoration and obedience. So history beg with God as Supreme Lawgiver and Ruler; a God wh no mere spectator in the development of the human ra but who takes sides, who definitely expresses His p poses and preferences. Since in the course of time nation showed gratitude to God, since they all fo Him, He preferred and chose Israel to be His peo Through them He would conduct a noble experimen serve as global pattern for all time.

The Jews developed an isolationist nationalism w theocracy as their working basis. Divine law, which G had written into the conscience of man from the be ning, was now incorporated in the God-given decalog and worship was conditioned upon divinely fixed re lations. This arrangement functioned well until Is was faced with the rise to power of an ever expanc league of heathen tribal nations surrounding them. In changing trade and commerce weakened the separa barriers, and intercommunication brought Israel into

contact with the portable gods of heathen polytheism. hen Jahveh sent His prophets who were both pastors statesmen. The Kingdom of God and the Kingdom rael were identical to them. They could not conceive God-fearing people in an unrighteous State. To save nation from idolatry was to preserve Church and e under One Ruler. The Prophets of Jahveh avoided ublic questions. At great personal peril, the represen-ve of God thrust himself into the midst of every im-ant problem of government, insisting that God is ab-te monarch. The prophet was a zealous reformer, ched civic righteousness, flayed abuses and rebuked s, regenerated society, and prophesied impending n as the result of the transgression of divine laws. reminded the kings, both in the United Kingdom as during the subsequent split-monarchy periods, that were rulers only by divine right; that their kingship but a divinely tolerated gracious accommodation of to the rebellious spirit of the nation; that their ernment rested upon the Mosaic Law; and that sover-ty belonged to the people.

hus developed the enlarging concept of the Messianic gdom. In sharp focus, the irrevocable lines of demar-on between Isaiah's predicted Government of the nderful Counsellor, the Mighty God, the Prince of ce, on the one hand; and the ruthless spirit of con-st among polytheistic monarchies on the other, tended a titanic clash between diametrically opposed es. Rhythmically the pendulum of history swings k and forth while kingdoms rise and wane. God's time-k is running out, while once-glorious Israel flounders ard an inevitable whirlpool of decadence. Only a stic act of God can recall this doomed nation into a enerated society.

o God speaks again through His greatest word and d. In the fulness of time, He sends His Son to re-dle a national consciousness in the hearts of the sen race. The Son submits to them His heavenly her's outline of the kingdom of heaven based upon e and obedience. Patiently and carefully He reveals t His kingdom is not of this world; it is an everlasting gdom. His kingdom can be realized and perpetuated y by discipling, that is, disciplining, all nations. But wins only momentary applause. The people are in-ested chiefly in the restoration of the equivalent to vid's earthly throne. After His three-year peripatetic nistry, the nation deliberately denounces its birth-right d crucifies its Savior. And God even permits an op-ssive heathen military conqueror, against the wishes Israel, to carry out the execution.

THE THINKING CONCERNING THE RELATION-IP BETWEEN CHURCH AND STATE DURING IS PERIOD THEN IS THAT BOTH ARE UNITED NDER THE GOD OF ISRAEL AS SUPREME RUL-, IN DIRECT DEFIANCE OF A HEATHEN EM-ROR-GOD.

So ends the glory of Israel, and the era of the Christian urch is born. While Jesus and His disciples dealt al-st exclusively with heathen nations, the influence of Christianity became a fermenting leaven invading the stronghold of the Roman Empire and its God. Heathen Rome, like its predecessors: Babylonia, Assyria, Persia, together with smaller satellites, was but the instrument of God through which divine revelation exercised sovereign rulership. Christ founded His Church in spite of the various Jewish sects. In due time He stated a principle which incurred the lasting wrath of Jewish religious leaders: "Render unto Caesar the things that are Caesar's; unto God, the things that are God's." Israel had fallen from her honored position when she demanded a king like those other nations had. Since Israel refused to serve Jahveh alone, the people are now forced to obey two Masters. And He made their foolishness even more ironical by showing them that they can give the State nothing which does not already belong to God! Pauline theology in Romans 13 describes the structure of a great empire over against Christian imperialism. Paul honored even Nero, the world's most renowned beast and butcher, because he was the appointed Emperor. Peter confirms this viewpoint by stating: "Honor the King." Both are convinced, however, that one must obey God rather than man. And in I Cor. 6:5-6, Paul censures the Christians who resort to court action in order to settle personal differences. It is a serious offence that they quarrel among themselves; it is a crime that they carry their differences into a public, heathen court.

Rome's Emperor-God ideology clashed head-on with the ideal government of the Christian King of Kings. The blood of despised, persecuted martyrs; the inspired message of the Church, energized by the power of the Holy Spirit, made the underground Church the most successful subversive movement ever tolerated by God. When Emperor Constantine finally recognized and subsidized the State Church, transferred Christianity from catacomb to cathedral, he shifted responsibility to the other extreme. Wide open were the doors of the Church to admit everyone. Thereby the King usurped power and sought to usher in the Kingdom of God by force. The result was a steady decline of both Church and State, a dangerous mixture of religion and politics, perilously tottering on the brink of immersion.

Slowly the light of faith flickered to near-extinction as the power of the State was demoralized by endless laws and counter-proposals. At long last the rise of Monasticism ushered in an age of passive resistance. The idolatry of the world was completely shut out from the monastery, and the faithful began to look to the Church for revival. They did not look in vain. With deep guile and cruel might the powerful Papacy seized the world's political, monetary, and ecclesiastical nerve-centers and transplanted them to Rome. The whole world understood and trembled at the international password: "Roma locuta!" But the more it reverberated through the corridors of the centuries, the more increasing and ominous were the repercussions.

Almost lost amid the clash between Titans were smaller groups of earnest seekers after God's truth. These vigorously protested the power of the Pope, and worked

for the return to a simple gospel. The Waldensians in the 12th century feverishly attempted to maintain a prosperous community on a voluntary basis in harmony with Christian ideals. In succeeding centuries the Moravian Brethren, the Mennonites, and others, advocated similar plans. All these movements were a Christian exercise in holy living. Organized on a democratic basis they outlawed social divisions and encouraged a radical and puritan application of the Sermon on the Mount. They were mercilessly persecuted by the culture of their times. They were indeed a "peculiar people," but hardly in the sense of St. Paul's classic description. Their one-track zeal developed petty eccentricities, and, because they disassociated themselves from their environment, their influence waned. They were weak voices in a spiritual wilderness. Their message was lost in the gathering, howling storm of disputed sovereignty between two Leviathans.

When finally Feudalism in all its fury invaded mediaeval society its tidal wave swept all Europe. Not even the armed might or final anathemas of the Church could stop its resurgence. Like wildfire, the awakening of a new nationalism and fatherland-patriotism spread from country to country, because neither Church nor State could maintain authority or command respect of the people.

THE THINKING CONCERNING CHURCH AND STATE RELATIONSHIP DURING THIS PERIOD WAS THAT THE CHURCH SHOULD DOMINATE ALL HUMAN RELATIONS, MAKING THE STATE SUBJECT TO THE CHURCH.

It was into this turmoil that the Reformation movement hurled its thunderbolts. The ground had been well prepared by the incessant burrowing of opposing political factions; the furrows of Christendom had been deeply plowed by a curious conglomeration of theology, philosophy, and paganism, when Martin Luther re-thought relationships between Church and State. We shall examine Luther's thinking more closely because of its definite bearing upon the Church, and its modern implications.

We cannot say what Luther said but we can stand where Luther stood. The hammerblows of the 95 theses were the fundamental prelude to the Augsburg Confession, whose Article XVI "De Ordine Politico" has been the Church's secondary line of defense. Between the two, Luther expressed himself clearly, yes violently, on this subject. He took his stand in God's Word and made conscience its handmaiden. He knows nothing of a blind, unlimited obedience toward Princes and Government. His was an agrarian society divided sharply between peasants, princes, and priests. In his illuminating brochure of 1523: "Von weltlicher Obrigkeit, wie weit man ihr Gehorsam schuldig sei," the second part, entitled: "Wieweit sich weltliche Obrigkeit erstrecke," emphasizes his two-fold conviction. He leans not primarily on Romans 13, (which, by the way, some exegetes believe he didn't even translate correctly), but always returns to Acts 5:29: "One must obey God rather than men." He places our attitude toward superiors (which includes t State) into the 4th Commandment. As important as th commandment may be, it belongs to the second tab and in event of collision, must assume secondary impo tance especially in comparison with the First Comma ment. According to Luther, Peter's challenge in Ac belongs to the first commandment and he even identifi it with the same at times. Such exegesis demonstrat his sharp blockade of obedience toward civil governme

In his fundamental explanations concerning Law a authority of government, he limits its powers entirely the Kingdom of the world, excluding the domain of fa and conscience. In his explanation to I Tim. 2:1, whi treats of intercession for all in authority, he is clear influenced by the seething political enmity among t princes of his day. He demands disobedience to the go ernment when it orders transgressions of divine Law yes, even under certain ambiguous circumstances, a f denial to obey civil orders neither directly commanded forbidden by God (adiaphora). He even admonish soldiers not to fight for an unjust cause that is contra to God's ordinance. "Verflucht sei aller Gehorsam i den Abgrund der Hoelle, so der Obrigkeit, Vater, M ter, ja auch der Kinder gehorsam ist, so dasz er G ungehorsam ist. Hier kenne ich weder Vater, Mutt Freundschaft, Obrigkeit, order christliche Kirche" (W 28,24).

To him the final aim of civil law is to insure the earth welfare of land and people; in other words, jurisdicti in matters that do not weigh upon the conscience. Th the last verse of his famous battle-hymn of the Reform tion clearly assumes a martyr's confession: "Take th then, our life; goods, fame, child, and wife; when th their worst have done, they yet have nothing won." says: "Die Gesetze sind ueber dem Tyrannen, naeml dem Kaiser; daher ist auf die Gesetze mehr zu ach als auf den Tyrannen" (W.A. 1 No. 679,5).

In his interpretation of Psalm 82, he insists on the c hand that government is an important divine instituti and impugns those contemporary clergy who unlawful attack it. At the same time he declares that princes subject to God and His Word, and makes it imperat for good pastors to preach God's punishment upon re lutionary government. It is well known that Luther v willing to trust civil princes more than the Princes of Church of his day. And his distaste for ecclesiasti regimentation of daily life is a matter of record. Luth sees no need for the Church to tell her sons what is ri or wrong in political or economical conduct. The Chri tian's own conscience should do that. The Christian c well afford to leave questions pertaining to such sphe to the earthly rulers. Secular authority is a strong se ant of God, willed by God in the interest of man's te poral welfare. Though it has become more or less c rupt in sin, God permits it to exist with all its corr tions; either, because, bad as it is, it is not ill-adapted man's fallen estate; or, because, bad as it is, it is a ting punishment for sin, a suitable rod of correction; a only God can change or redeem it.

his reasoning tends to divorce the two institutions. s Luther's hope that the personal piety of the Chris- n will impress the political world about him. He is convinced that a Christian is bound to labor for the emption of the world from final destruction. The ristian should above all respond to God's gracious itation, proclaim that God's Word is meant for all the rld, and leave the rest to God. Does he then advo- e complete separation of Church and State? His view- nt seems to rest on fervent hope only. Left to its own vices, a secular world will not pay much attention to gion or a moral uplift. The world will bitterly resent attempt of the Church to judge its standards and cedures. Therefore, it will develop its own laws, nely the laws of natural man. It will make its own ls to serve its purposes of adoration. And the result hat when irritation reaches its breaking point, blood- d will follow. Surely Luther did not want this to ne about. We must not forget that Luther knew noth- of a State Church which later developed so strongly his homeland.

We are not justified in applying to Luther the scath- epithet of Felix to Paul (Acts 26:24) "Much learning s made thee mad." But we are inclined to think that e Luther probably exhibits the influence of Aris- elian philosophy upon him, namely, that ethical living ures the pleasure of God. Luther said that it was son's function to establish the State, because the State ordered by divine command. What has reason con- buted and constructed in the past upon which the te can be based? Answer: Philosophy and Reason l Law. But Luther's political thinking is futile in its entation for today. He maintains that the Ruler is representative for the people to God. This position ntenable for our times. We note that Luther worked a conditional separation of Church and State. This to say: he held that both institutions should maintain d order; the Church must do this through a convinc- preaching of the power of the Word of God, while State must do it through the sword. However, Lu- r does not want the State to use the sword except to nish those who do not obey the Law. Luther says t the world cannot be ruled by the Gospel. The State such cannot be christianized, cannot become a Chris- n State, no more than the Kingdom of God can be de a political monarchy. Law authorized by the State nands force; God's Kingdom is ruled by love.

Melanchton deviated from Luther. Luther's concern s with a preaching Church, Melanchton emphasized a ching Church. Accordingly, from Melanchton's con- rn with political matters and his theological interest in litics, a teaching Church must have a prominent place national life. He held this attitude over against the man Church which held its people in complete subju- tion. Thus Melanchton and some later Lutheran theo- gians virtually equated the political aspirations of a ristian with that of rational paganism. Luther finally ve in to this thinking when Article XVI of the Augs- rg Confession became the deciding documentary evi- dence in the interest of a more united, evangelical Church.

However, instead of two irreconcilable religious camps, the Church soon divided into three separation centers, when Calvinism moved between Luther and Rome. Calvin inspired the first attempt in history to Christianize the whole social order on a world-wide basis. His program rested both on Old Testament legalism and New Testament love. Man's entire life was to be carefully regulated; punishment for even minor violations was severe. If Jesus had come to Geneva, He might have been tried for heresy. Theocracy is the most terrible, yet most just, of all dictotarships. The Church must directly and purposely influence, yes, dictate to the government, for never is absolute power more ruthlessly exercised than in the hands of a potentate who honestly believes that he is giving voice to the Will of God.

THE THINKING CONCERNING CHURCH AND STATE RELATIONSHIP DURING THIS PERIOD WAS THAT OF A VIOLENT STRUGGLE FOR SUPREMACY OF EITHER INSTITUTION. DEEP HATRED DEVELOPED INTO BLOOD-SHED. ROME REFUSED TO COMPROMISE; CALVIN OVER-COMPROMISED; LUTHER ACCEPTED A CONDITIONAL SEPARATION.

Since there was no historically fixed principle up to this time, Rome claimed authority to wield both swords; Calvin insisted that the Church is supreme to the State and all political ordinances published in the Bible must be supervised by the Church; Luther had no fixed thinking regarding interchange of authority between the two institutions.

So a divided Christendom launched out into another era. For 400 years these tensions have remained. During this time the existing structure of society, based on principles of selfish competition for private gain, intermittently defended by feeble and divergent interpretations of God's Word, proved dilemmatic. Horrible periodic wars, always in their deepest roots based upon fundamental religious differences, plunged the world from one catastrophe into another, proving nothing, except that the sovereignty of Almighty God remained unscarred upon a scorched earth. Human differences offered terrific obstacles to the development of Church unity and character. The Church's affirmation of God's right to rule the entire domain of life has been constantly challenged with death-dealing decrees and weapons. Always the opposing forces have attempted to cause split-personalities who acknowledge the supremacy of God to a certain degree, yet ignore Him in the important equations of Life. Religion was made a sounding brass and tinkling cymbal in most law-making assemblies of the nations.

Church leaders everywhere were indeed concerned with the existing and developing complexities of life. They saw the handwriting on the wall: Either crass paganism or the concentration camp! The Church knew that failure to lift a warning finger in the face of a godless world and its satanic interests would be a betrayal of Christ's redemption. Must human beings become mere

pawns on an historical chess board, to be moved or removed at a dictator's will? But she herself was split into so many camps that the world's monarchs took little heed, for they had nothing to fear.

Much of the 18th and 19th centuries were adverse to Christianity. Outstanding European political and philosophical thinking were definitely hostile. A culture in which the Church had been closely interwoven was dying. The Theory of Evolution discredited the Bible. Historical criticism undermined the Doctrine of Inspiration. The gigantic industrial revolution distracted from worship of the living God and elevated innumerable other gods to lofty pedestals. Great migrations moved millions of people and their thought-patterns from established hereditary environments into unpredictable promised lands. The European state church economy could n serve as basis for American Lutheranism dependent up voluntary contributions of time, talents, and treasures its membership for its development. And since most em grated Lutheran pioneers were oriented in a State chur background, support for an independent church was unprecedented venture in faith and fortune.

THE THINKING CONCERNING CHURCH AN STATE RELATIONSHIP DURING THIS PERIOD THAT A DIVIDED, IMPOTENT CHURCH IS LOSIN ITS AUTHORITY TO THE STATE, BECAUSE CRIT CISM, EVOLUTION, REVOLUTION, AND KINDRE SECULAR PHENOMENA ALLIED THEMSELVES T THE STATE.

(To be Concluded)

American Lutheran Conference

Reports Submitted at Detroit

REPORT OF THE COMMISSION ON PARISH EDUCATION

DURING THE BIENNIUM 1947-1948, the Commission on Parish Education has held four regular meetings, two of which were joint meetings of the Boards of Parish Education of the constituent bodies of the American Lutheran Conference. Two additional meetings of a special nature were held with representatives of the United Lutheran Church and the Missouri Synod in the interest of working out a possible plan of operation for the joint publication of Sunday school papers by all Lutheran bodies in America. An active interest in this matter has been definitely manifested on the part of all groups through their representatives.

Joint Meetings of the Boards of Parish Education

For a considerable number of years the Commission on Parish Education has arranged annual joint meetings of the Boards of Parish Education of the constituent bodies of the American Lutheran Conference. The purpose of these joint conferences has been to compare notes and to make a mutual study of the field of Parish Education. Efforts have also been made to discover areas of possible cooperation. The Weekday Church School Textbooks published a few years ago were a product of such joint effort.

A joint meeting of the Boards of Parish Education was held on May 13, 1947, in the Conference Room of the National Lutheran Council office location in Chicago. Opening devotion was conducted by Pastor A. P. Anderson of the Lutheran Free Church. Pastor G. H. Doermann (American Lutheran) gave a summary report discussions and plans to date on the project of cooperat publication of Sunday school papers by all Lutheran It was agreed in the discussion that sufficient study this problem had been made and that we were ready the next step, namely, that of inviting the publish house managers and editors of Sunday school papers meet with the Commission. It was left to the Comm sion to invite other Lutheran groups outside the Amer can Lutheran Conference. A second paper on the ages "Our Weekday Religious School Materials," was pr sented by Dr. J. C. K. Preus (Evangelical Lutheran He displayed the materials published, gave statistics sales, and stressed the necessity of wider promotion these fine courses. The topic, "Programming Adult Ed cation in the Congregation," was presented by Pas Raymond A. Vogeley (American Lutheran). In the di cussion the fact was stressed that we have been so oc pied producing materials for and emphasizing educat for the lower age levels, that we have not had time taken much thought for the needs on adult levels. Br discussions also took place on some other problems, su as "Child Evangelism," the "Youth for Christ Movement "Juvenile Delinquency," and "Visual Education."

The second joint meeting of the Boards on Parish Ed cation during the past biennium was held on May 1 1948, at the Atlantic Hotel in Chicago. Opening dev tion was conducted by Pastor John Helmer Olson (A gustana). This meeting devoted nearly all its time the discussion of two vital topics. The first of these tw topics, "What Can Be Done to Reverse the Trend Tow Secularization in our Public Schools?", was introduc by Dr. Carl Reuss (American Lutheran). The seco subject, "The Legal Aspects of Teaching Religion in C

:tion with our Public Schools," was presented by Mr. G. Reinertson (Evangelical Lutheran), Superintendent Public Schools at Moorhead, Minn. He brought out many angles involved in the Supreme Court decision the Champaign, Illinois, case, the various interpretans of that decision, and the different attitudes of State :horities. The possibility of a national, all-Lutheran nday school convention was discussed with considere interest. The matter was referred to the individual ards of Parish Education for reactions. An audition s given the group of "The Children's Chapel," excelt recordings of dramatized Bible stories produced by Evangelical Lutheran Church for radio broadcasting.

Plan for Cooperative Publication of Sunday School Papers

For some time the Commission on Parish Education s felt that Sunday school papers of higher quality, ndard, and attractiveness could be published if all Luran church bodies would pool their efforts and reurces. This has also been the opinion of Boards of rish Education of various church bodies, directors of rish Education, publishing house managers, editors of nday School papers, and others. Prior to this past binium a meeting dealing with this problem had been ld by the members of your Commission and represenives of the United Lutheran Church. It was not, hower, until this year that real action on the matter beme a reality. Your Commission took the initiative in ranging a meeting for Parish Education representatives d publishing house managers of the United Lutheran urch, the Missouri Synod, and the constituent bodies the American Lutheran Conference. This meeting was ld on May 13, 1948, in Chicago. There was a wholearted response. All groups invited were represented d took a definite and active interest in the matter.

The outcome of this meeting was a decision to set up Plan of Operation, or a Master Plan, which would ver Lutheran cooperation in the publication of all par education periodicals. A sub-committee was elected ich met twice during the summer and worked out e principal details of this Master Plan. The General mmittee, which has adopted the name "Lutheran Insynodical Committee on Parish Education Periodicals," et again on September 9, 1948, in Chicago. Some resions were made in the plan. The Plan of Operation, Master Plan, as it has been developed during these eetings has now been submitted to all Boards of Par Education and the Publishing House Boards of the rious Lutheran bodies in America. We are now awaitg any suggestions, changes, and additions, which any these boards may wish to submit. When the Plan of peration, or Master Plan, has been set up in its final rm the proposal will be submitted to all Lutheran dies for action.

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The Commission on Parish Education during the past ennium was composed of the following representatives: Rev. J. Vincent Nordgren, during the first year, and Rev. John Helmer Olson, the second year, for the Augustana Lutheran Church; Rev. Oscar E. Engebretson, Evangelical Lutheran Church; Rev. A. P. Anderson, Lutheran Free Church; Rev. G. H. Doermann, Secretary, American Lutheran Church; and the undersigned, United Evangelical Lutheran Church

Respectfully submitted,
Cornelius K. Hansen, Chairman.

REPORT OF THE COMMISSION ON YOUNG PEOPLE'S WORK

Topics

ONE OF THE LARGE ITEMS of business conducted again this year was the acceptance of the Luther League forum topics prepared by the Topics Committee. These monthly topics with their sub-topics, are used as a basis for the program helps published by the constituent youth bodies of the American Lutheran Conference, as well as the Luther League of America of the United Lutheran Church.

It may be stated that as a result of discussion relative to the advantages of publishing a joint youth publication, one of the members of the Commission was appointed to investigate the feasibility of such a publication.

Pocket Testament Movement

The Pocket Testament reading movement continues to be an active joint project of the member youth groups. This year's report reveals that the total number of pledged members has now reached 102,929, representing a net gain of 6,190 new members to the movement. A considerable quantity of valuable material is being published by each group in the common endeavor to maintain and increase the interest among the leaguers in this vital program.

Bible Camps

During the summer of 1947 there were 210 Bible Camps reported to have been conducted by the various Synodical Luther League groups in the American Lutheran Conference. It has been noted that the general trend in each youth group is toward the purchasing of camp sites and the employing of this movement for the furtherance of youth work.

In the discussion of this common project, Pastor Oscar Hanson well summarized the group thinking when he stated:

If our Bible Camps are to be a great blessing in the building of Christ's true Church on earth, we must pray and work that they be kept Christ-centered, Bible-centered, church-centered **Bible** camps. Recreation, fun and fellowship must be secondary to the one purpose of leading every camper into the Word to know Christ personally as Savior and Lord. If our Bible Camp movement shall endure and grow, our camps must be kept on a high spiritual level. There is a danger that some camp

leaders who have worked with camps for several years, may let down. Bible Camp week should not be a vacation week for pastors, but a glorious opportunity for every pastor personally to shepherd his own young people with deep spiritual concern in the natural setting of camp life.

All-Lutheran Youth Activities

It is common knowledge that the youth leaders of this Commission have been meeting the past several years with those of the Lutheran groups outside of the American Lutheran Conference. January 9, 1947, and January 15, 1948, those who met were leaders from the United Lutheran, Missouri, Danish, Slovak, and Suomi synods as well as those from the American Lutheran Conference. These All-Lutheran Youth Leaders Council meetings have served to acquaint one another with the work and materials unique to each group. It has also served as a planning committee for certain joint youth projects, such as an All-Lutheran Youth Congress and All-Lutheran Youth Conference. Although tentative plans were made for an All-Lutheran Youth Congress in 1949, these were temporarily discontinued and indefinitely postponed in favor of the All-Lutheran Youth Conference which convened this summer, August 26-28, at Valparaiso, Indiana. At this meeting each youth group was given the privilege of sending twenty-five youth delegates of their own choosing to be represented at this conference. The statement of the purpose of this gathering was printed on the program as follows:

> The purpose of the All-Lutheran Youth Conference shall be to gain a wider acquaintance with youth work in other Lutheran groups through the interchange of ideas and experiences and to encourage and help the young people of these Lutheran groups to meet more effectively through their own youth programs the challenge of the time in which we live.

It can be reported that this gathering was a rich experience in Christian fellowship and one most stimulating for the delegates present. A further evaluation of this conference will be made at the January meeting of the Youth Leaders. May it also be a matter for record that the idea of an All-Lutheran Youth Congress is not dead but that an appointed committee continues to investigate its possibilities for the future.

World Council of Churches Youth Department

The Youth Commission of the American Lutheran Conference is most fortunate in their immediate contact with the youth work throughout the world in the person of Pastor Wilton E. Bergstrand. He has been for three consecutive summers meeting in Europe with the assembled Youth Leaders of the world serving as a member of the committee of the Youth Department of the World Council of Churches. He attended also the World Youth Convention conducted simultaneously with the recent conference of the World Council of Churches.

Miscellany

A new sphere of investigation was presented by Dr. Morris Wee, Executive Secretary of the Student Service Commission of the National Lutheran Council, in the greeting which he gave to the group. He invited further cooperation and inter-change of ideas between the LSA and the Luther League and a number of ways of accomplishing this were noted. Because of the interest generated on this subject, a decision was made inviting the Student Service leaders to a meeting with the Youth Commission.

Before adjournment the Youth Commission elected Pastor Oscar C. Hanson, Executive Secretary of the Young People's Luther League of the Evangelical Lutheran Church, as president of the Youth Commission and Pastor Marcus Rieke as vice-president. Gratitude was expressed to the retiring president, Pastor Wilton E. Bergstrand, Youth Director of the Augustana Synod Luther League for his excellent leadership and his devoted service to the cause of youth.

REPORT OF THE COMMISSION ON HIGHER EDUCATION

THIS COMMISSION MET in Minneapolis on April 25, 1947. At that meeting plans were made and the program set up for the annual meeting of the Lutheran Faculties' Conference to be held in the fall.

Under the auspices of the Commission, the Lutheran Faculties' Conference held its eleventh annual conference at Gustavus Adolphus College on October 3-4, 1947. Eighteen Lutheran institutions of learning were represented at this conference by approximately two hundred teachers and administrative officers.

This conference took preliminary steps to form a permanent organization. Temporary officers were elected and instructed to draft a constitution to be submitted at the 1948 conference.

As the Executive Committee of the American Lutheran Conference had assigned no special project or studies to this commission, no meeting was held in 1948.

At the request of the temporary officers elected by the Lutheran Faculties' Conference, the chairman of the commission has served in an advisory capacity in the formulation of a constitution and the preparation of the program for the 1948 conference.

The twelfth annual conference was held at St. Olaf College October 7-9, 1948, with a record attendance of 319 teachers and administrative officers representing twenty institutions. (Of the 319 registered, 119 were from St. Olaf College.)

The theme of this conference was "Christ-Centered Education in the Church College."

The conference set up a permanent organization under the name of the Association of Lutheran College Faculties. The proposed constitution was adopted. An invitation to meet at Augustana College, Rock Island, in 1949 was accepted.

REPORT OF THE COMMISSION ON STUDENT SERVICE

HE COMMISSION ON STUDENT SERVICE of the National Lutheran Council has adopted the follow- statement of purpose: (a) to conserve the faith, to lop the loyalty, and to cultivate the spiritual life of eran students; (b) to discover, to develop and to ct future leaders of the church; (c) to win students Christ and His church. The program of the Com- ion is "to serve the students of participating bodies non-Lutheran college and university campuses and ampuses of Lutheran colleges within the polity of participating bodies, developing the interest of stu- s in the program of the church by relating the stu- program to the activities of the participating bodies, encouraging students to enter full-time church serv- and providing literature which will make possible achievement of the purposes of the Commission."

Commission is eagerly looking forward to the ap- val of its status as a Division of the National Luther- Council, thereby attaining unquestionable perma- cy. Final approval is expected from the Council at annual meeting in January.

he past biennium has been one of intense activity his area of church work. The establishment of the of student counselors has proved to be of inestimable th to the cause, as has the appointment of regional ctors in the East and Middle West, with a third to ow for the West. The National Lutheran Council has n fortunate in retaining the able and inspiring leader- of Dr. Morris Wee and his assistant, Dr. Ruth Wick, this vital enterprise, in spite of repeated calls ex- ded to them from other fields.

lore than 100,000 students belong to the area of Lu- ran youth for whom the Commission labors.

he largest undertaking by the Student Service Com- sion during the last two years has been the planning Lutheran Student Centers in the proximity of our on's major institutions of higher learning. While the ster plan outlined by the Commission required funds he amount of $2,300,000 an initial plan was adopted the 1947 convention of the National Lutheran Coun- with the contribution of a capital building fund of -half million dollars. However, this amount was al- ed with the provision that the participating bodies be mitted and encouraged to exceed the amount. As a ult, the American Lutheran Church, operating on a t financial plan, decided to give two and one-half es as much as its proportionate share of the half mil- . In other bodies, additional amounts are raised by ods, districts, and conferences so that a capital fund of a million dollars may be realized in line with NLC action at its 1948 meeting. The Commission is deeply grateful to the American Lutheran Conference bodies for their enthusiastic interest in this important work.

The church should never find herself unmindful of the debt of gratitude she owes to the pastors in our university and college towns and cities for unselfishly giving much of their time and energy to this special responsibility in their area of Kingdom service, without remuneration.

Outstanding among the activities of the students have been the inspiring Ashram meetings, staff meetings, and the benevolence program of the Lutheran Student's Association. The past year they raised $15,000 for the support of a student pastor in China, the support of the Student Christian Movement of Finland, and for maintaining scholarships in India, Africa, South America, Europe and Japan. The work on the campuses has been steadily growing.

The current budget for 1948 was $120,424, of which amount $58,000 was contributed by the American Lutheran Conference. In 1949 the budget will be $142,909 and in 1950 it will be $145,990. While the amounts are increasing, the rise in all costs consume every advantage and further expansion is prohibitive. Yet, a tremendous service is being rendered, with a relatively small budget, to the large majority of our Lutheran college-going youth.

The part the American Lutheran Conference still plays in this important work is one of a directing spirit as it grows out of our background so that the heritage of our own approach may be best used in perfecting a service to our students which will not make them strangers in the spiritual surroundings of their home church.

In a large measure, Student Service has been a vanguard through the years for Lutheran fellowship. It was on this level that Lutherans of the various synods began to discover that they could live and worship together, without harm, in the faith of their fathers. May God continue to use this agency for the further uniting of our Lutheran forces for a greater impact on our day.

While the Commission feels that Lutheran Student Service is still in its infancy, and that the sights need to be raised to comprehend the unlimited possibilities stretching out before us, it is deeply grateful to the Lord for providing so much help so soon. The Student Service Commission, the Executives, the staff, the pastors and counselors, and eighty-five per cent of our fine college youth say "thank you" to the American Lutheran Conference for its interest and contributions in their behalf.

Hermann W. Siefkes, Chairman
Student Service Commission
American Lutheran Conference.

Book Reviews

ABOVE THE TUMULT IN CHINA, *by Clara J. Jones, Augsburg Publishing House, Minneapolis, 1948. Paper, 182 pp., 75c.*

A most interesting chronicle of seven years' experiences in confused China during the recent World War is recorded by one of the consecrated workers of the E. L. C. in this addition to the missionary literature on the spreading of the Gospel abroad by Lutherans.

The writer presents the horrors as well as the joys of ministering in His name among the Chinese amid the tumultuous experiences of war. This should prove a most interesting book to be included on any Women's Missionary Reading List, as well as an informative volume for the pastor's list of titles descriptive of the modern scene.

Carl J. Scheidt.

THAT YOU MAY KNOW, *by Ernest B. Steen, Augsburg Publishing House, Minneapolis, 1948. Paper, 95 pp., $1.00.*

A study book in the Gospel of St. Luke, as one of the courses offered by the Board of Parish Education of the E. L. C. for high school Bible departments.

This helpful study book includes twenty-six lessons, interestingly written, soundly Scriptural and adequately illustrated, with opportunity for group study through questions, etc. Indeed, this book should prove truly helpful to the Church in interesting youngsters of the high school age in Bible study.

Carl J. Scheidt.

I, PAUL, *by Lester A. Wolf. Concordia Publishing House, 1948, cloth, 308 pp., $2.95.*

An imaginative autobiographical account of the life of the Apostle Paul, following the best in conservative New Testament scholarship on the known and conjectured doings of the Apostle. Written with definitely poetic touch, the volume suffers thereby for those who are fairly familiar with the matter-of-factual account of our only primary source-material, the Book of Acts. Paul never does become real flesh and blood until the restraints of known history are removed and the novelist can take over with free license for the years between the first imprisonment and Paul's martyrdom. In these final chapters the book seems to come alive.

In his effort to demonstrate his hold on background reading, the author departs from his raptured exclamation points, dots, and dashes, and comes down with a bump on a sentence like this: "Its cost (the Parthenon), how fabulously great and expensive! This shrine, it was made clear to me, represented an investment of some $4,600,000." And if we are pointing up any jarring reminders that we are dealing neither with a novelist's creation nor with a real person, there can hardly be a better instance for those who have patiently sat through the innumerable resolutions passed at church conventions, than to read the action of the First Synod at Jerusalem put into the procrustean bed of three whereas's and five resolved's.

The book certainly stands as a protest to the dry scholarship that robs the Apostle of the living intensity of his personal encounters, fears, courage, and majestic reaches of faith that we find revealed in his letters. At the same time, the book probably as well as any other, points out the apparent impossibility of trying to reconstruct the motivations of personality with the freedom a novel has, while trying t stick to the limits of accepted biographical history. Perha few people will be interested in reading Goodspeed's "Paul but at least there those who do will meet the real man. Eve fewer will be satisfied with the "Apostle," by Asch, but a least there those who do read it will meet the man whom novelist is entitled to set up with motivations running bac into attitudes and experiences that really tell (if accurate o no) why a man does what he does. And in between, is book such as this, most of the prose of which could be lifte out into thoroughly enjoyable and edifying poetry, witho any change except to put one line below the other to te the uninitiated that we are reading a poetic insight into th moving events of a most important historical personage. B if any one knows the real Paul any better, loves him an more or understands him with larger sympathy by havin read this volume, I should wonder.

The evangelical perspective of the work is good; and it a pleasure to see a work where the miraculous is left to b miraculous, without taking the present extremes of ignorin the accounts as though they had no part in the source-ma terial on Paul, or laboriously explaining them by restate ment, and by heavy-handedness to have lost the miracle the miracle.

George H. Muedeking.

A CHILD'S GARDEN OF PRAYER, *by H. W. Gockel and J. Saleska. Concordia Publishing House, 1948, paper, 36 p $2.00.*

The quaint illustrations for these collected prayers, mak this book of interest to children. The prayers are compil to fit the experiences of the day, from rising to evening re But how many parents can be persuaded to invest so heavi in a child's book?

George H. Muedeking

A CHILD'S GARDEN OF BIBLE STORIES, *by Arthur Gross. Concordia Publishing House, 1948, cloth, 148 p $2.60.*

Sixty profusely illustrated stories from the Old and Ne Testaments. A good book to read as family devotion mate ial for 5-8 year olds. Both these "child's-garden" volum are in full color. Vocabulary is simplified to make this boo readable by later primary grades.

George H. Muedeking

FREDDIE, *by C. Umhau Wolf. Wartburg Press, paper, 31 p $1.00.*

A new departure in Lutheran juveniles, attempting to i terpret the sociological setting of a little Negro boy, Fredd who "lives in a house on a back street in your town." Ea page has an action-packed illustration of the text, which t self is never more than four lines long on any page. Dr. W has pioneered a delicately restrained, non-condescending i terpretation of environmental factors in racial behavior pa terns that bears a thousand repetitions if America is ever democratize her sorest social problem. The book is usua from nursery to primary levels. Let us trust that the pr of the book will do nothing to prevent a wide distributio

George H. Muedeking

HAT SEEK YE?, *by twenty-one pastors of the Evangelical Lutheran Church. Augsburg Publishing House, Minneapolis, 1948, good binding, 271 pages, $2.25.*

Three sermons for each Sunday of Epiphany season, each sed on the regular Gospel selection. Varied authors make interesting style and treatment of texts, yet every piece conservative and holds pretty well to the Scripture assign- It is an evidence that Christian truth can be interesting d thought-provoking within the range of conservative ology, the depth of which is unfathomable, being drawn m the Word of God. Strange enough, it is modern sensa- nalism that quickly becomes trite because it is so finite. th pastors and lay people will want to secure a copy of HAT SEEK YE?" and will enjoy reading the book.

On reading the book through, one gets the impression that arly every one of the twenty-one sermons is really an say or a treatise. As such, they afford good reading mat- , and profitable. It is the kind of sermon a pastor is in- ned to produce when writing for a book, expounding the text and applying it somewhat analytically to conditions of the world and the church. Next time it would be especially interesting to have a book of sermons, recorded stenographically, without the pastor's knowledge, while he in pulpit heat is preaching under divine, inner compulsion to the saved and unsaved in his own church, such as did the Swedish, spiritually keen-eyed Pastor Lars Linderot in the same year that the English General Nelson put the telescope to his blind eye in the Copenhagen harbor.

James C. Peterson.

THE FRIEND OF THE PRINCE, *by J. C. K. Preus. Augsburg Publishing House, Minneapolis, 1948. Cloth, 78 pp., $1.00.*

A short and beautiful story based on the highlights in our Savior's life. The author weaves about certain events in the Lord's life a highly interesting Biblical story of the Bethany family of Lazarus, Mary and Martha. An excellent gift book for Christmas or Easter.

Carl J. Scheidt.

BY FAITH

I am not able to explain
The miracles of God,
Or all the wonder of the way
Jesus, my Savior, trod.

I can not understand the love
That brought Christ to the tree,
Or how His death on Calvary
From sin's guilt set me free.

I know but this: God's Holy Word
Declares these facts are so,
And trust the wisdom that decrees
By Faith I walk below.

—Olive Weaver Ridenour

TWO WINDOWS

One window low
Where weary footfalls flow,
One window high
Where bannered stars go by:
Below, for hands of love;
For lips of praise, above.

—G. J. Neumann

SERMON PRAYER

Father, it soon shall be my precious trust
To speak to these whom Thou hast given me
A fresh new breath, a hope, a morning day
Which now their blinded hearts can never see.

Thou knowest with what humble, grateful heart
I honored stand before their hopeful eyes
Asking a man to grant their final aid—
Hands reaching towards me—preacher—and the skies.

And if in days now past I quit my task
With souls yet quivering and wracked with fear,
With hearts yet ill and stretching for the Light,
With eyes yet clouded with a ponderous tear—

If I walked thus away, then take me, Lord,
A dying man among the dying men,
Into their hates and cries and wretched wonderings,
Into their lives. And let me preach again.

—Walter Riess

SURVEYING the CONFERENCE

American Lutheran

Arthur P. Michelfelder

Year Book Is Interesting

The 1949 Year Book and Almanac of the American Lutheran Church is most interesting for it depicts the spirit of the American Lutheran Church from the pages of a diary. For the Parish Education Emphasis this year this historical interpretation will certainly show the reader a greater appreciation, based on a greater knowledge, of the American Lutheran Church.

The chapter heading are intriguing: "The Roots Are Deep," "Background for a Merger," "Almost of Age," "And How It Grew," and "Cooperating is the Thing." "The Church Has Problems Too," and "If It Be of God" concludes the Year Book statistics for 1947 and the entire organizational structure of the American Lutheran Church through departments, Commissions, Boards and committees, including the names of the clerical roster. May God speed these pages on their way to elicit still greater cooperation from all the members of the American Lutheran Church and greater love in cooperating with others of the same household of faith, that we may be one in Christ Jesus our Savior.

All Lutheran Conference

In Columbus, Ohio, Monday, January 10, 1949, will long be remembered as a historic date when an All-Lutheran Conference was organized. Pastors of all synods working in Columbus and the surrounding area were invited to be present in order that previous local and sectional conferences for study could be dissolved and a new one come into being. Officers were elected from the cooperating bodies and a program committee is presenting the program from month to month. All glory to God on high!

Editor Schramm Very Ill

Dr. Edward Schramm, known throughout the Lutheran Church of the world as the editor of the Lutheran Standard, official English organ of the American Lutheran Church has undergone a serious operation in Mt. Carmel Hospital, Columbus. With little or no warning the illness presented itself shortly after Christmas and he immediately submitted to a major operation. His condition is as good as can be expected. The prayers of the many readers of his pages in the Lutheran Standard are approaching the throne of God in his behalf that God's will may be done, and all honor given to the Head of the Church, the Lord Jesus Christ, our only Mediator and Redeemer. We commit Editor Schramm to the loving care of our heavenly Father.

Evangelical Lutheran

Olaf Lysnes

Synodical Union Meetings

On Jan. 4 representatives of the eight synods in the National Lutheran Council met in Minneapolis. The daily press reported that these 34 men launched a movement for "closer organizational affiliation." This meeting was held in the headquarters of the Lutheran Augustana Church. A daily newspaper continues: "The church leaders, including the presidents of the eight church bodies, gave unanimous indorsement to organic union, and approved appointment of a 15-member committee to prepare a structural plan for the proposed Lutheran organization." Dr. P. O. Bersell presided at this meeting.

Dr. N. C. Carlsen, president of the United Evangelical Lutheran Church, presided on Jan 5 over a meeting of representatives of the American Lutheran Conference bodies. The meeting had been called by him, and was held in the headquarters of The Evangelical Lutheran Church at Augsburg Publishing House, Minneapolis. According to press reports, "The group accepted a resolution to make 'every effort to bring about the consummation of a plan proposing a closer organizational affiliation of the churches participating in the National Lutheran Council.'"

"The conference also declared that individual church bodies should be free to merge or affiliate with each other."

Charities

Among the interesting activities of the department of charities—inner missions—are the erection of a new building for the Josephine Old People's Hom at Stanwood, Wash.; the erection two buildings for the Beloit Children Home at Ames, Ia.; progress on th new building for the Skaalen Old Pe ple's Home at Stoughton, Wis.; th building of an addition to the Bethes Old People's Home near Beresfor S.D., and the erection of the Luthera Memorial Home for the aged at Tw Valley, Minn. In Eau Claire, Wis., tw dwelling houses have been bought the beginning of a Lutheran Home f the Aged. This is a new venture. Th Rev. S. M. Moe will be the superinte dent.

The sad and important news abo **Foreign Missions** is the withdrawal nearly all E.L.C. missionaries fro China because of the advance and ho tility of communism.

Education. Several churches in o Pacific District have established Chri tian day schools.

At Luther Theological Seminary, S Paul, the midwinter convocation scheduled for Jan. 25-28. Dr. Bernad J. Holm is on the program four tim for studies in the history of the Refo mation. Other invited speakers inclu Pastors Otto L. Proehl, Henry J. Wh ing, and E. B. Glabe and Dr. Juli Bodensieck. For that matter all t speakers, lay and ordained, those The E.L.C. too, have been invited

The **Lutheran Herald** has the p tures of four college grads who h received scholarships from the Luth Leaigue scholarship fund These fo are juniors at Luther Theological Se inary. There are also pictures of young men and one young woman w this year have grants from the sa fund for postgraduate study.

Reports and pictures from the fie show that many churches now build "first unit" with a special eye for t needs of Christian education.

Dr. G. M. Bruce, senior member o the faculty at Luther Theological Se inary, St. Paul, is president of the Mi nesota Temperance Movement, and o of the vice-presidents of the Natio Temperance Movement which recen held its biennial convention in Min apolis.

The Rev. Bernhard H. J. Habel, p tor at Inwood, Iowa, has been contr uting a number of special articles Lutheran Herald.

United Evangelical

Paul Nyholm

uilding. "Recognizing God as the ator, Owner, and Giver of all, I am ing to adventure for God and will the tithe (i.e., ten per cent of my income) to my church until the v St. Paul's Lutheran Church is t and paid for, or if I move away ore that time, as long as I reside in Rolfe community."

uch a pledge was signed by forty cent of the confirmed membership he congregation at Rolfe, Iowa, on every-member-canvass Sunday. It xpected that a new church will be ted within a few years.

nother way to raise money was d in Audubon, Iowa, through a e-scale auction sale which netted ty-one thousand dollars. With cash ations the congregation now has 4,586 on hand for a new church.

he congregation in Brush, Colorado, nlarging its church, which will mean doubling of its present seating acity.

xtensive improvements have been le by the congregations in Kimball- Iowa; Neenah, Wisconsin; and id, Montana.

ew members. Many congregations ort a steady increase in their mem- ship. In Neenah, Wisconsin, 51 new mbers were received on a Sunday in cember, 1948. In Los Angeles, Cal- nia, 49 men joined the local broth- ood which now has 118 members.

ew pastor. Mr. William Hanson, a duate of Trinity Seminary, will be ained January 30 in his home con- gation in Chicago. The regular class l graduate in June.

Christmas present in the form of efugee family of four from Latvia s received by the congregation in rlan, Iowa, which has rented a home them, given them a food shower and isted the husband in finding work. s probably the first refugee family eived during the present emergency.

oreign Missions. Pastor Niels B. nsen of Hutchinson, Minnesota, chair- n of the **Sudan** Mission Board, will ve from New York January 25th to it the field in Nigeria. He is expect- to return March 5. Missionary Al- d Thompson reports that four new ns, showing the work on the mis- n field in Africa, are on their way to erica. He is at present building a v schoolhouse for the many Negroes o desire instruction.

From **Japan** Miss Maya Winther tells how exceedingly happy she is for a new automobile which has been assigned to her, and which makes it possible for her to cover far more territory than before.

The two missionaries from the U.E. L.C. to Santal rejoice to see great progress on their field due to reinforcements from Scandinavia. Before the war the number of missionaries was at the most sixty. Now there are over one hundred. Then there was only one hospital, now there are two and a third one is under construction. New schools are being erected, and the field itself has been extended.

Augustana Synod

E. E. Ryden

A Move Toward Unity

When the whole story of the strivings for Lutheran unity in America is written, the meeting of thirty-four representatives of the eight National Lutheran Council bodies in Minneapolis, Minn., on January 4, 1949, will probably be recorded as a most notable event. The conference was held in the headquarters of the Augustana Lutheran Church and was sponsored by that Church. It was the result of a resolution adopted by the Augustana Church

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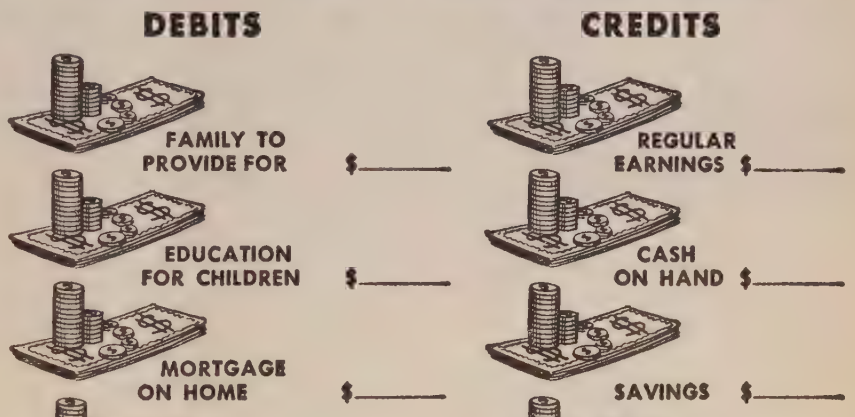

Even though your finances are "in the black" now, what about the future? If your family should lose your regular earnings, would there still be enough to balance the credits and the debits? And is your savings program adequate to take care of you and your wife in the years after you have retired?

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LUTHERAN BROTHERHOOD

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at its convention last June when it went on record in favor of "organic union of the participating bodies of the National Lutheran Council, together with any other Lutheran groups which may desire such a union, with federation as an intermediate step if necessary."

The conference had been called by President P. O. Bersell on instructions of the Executive Council, which had been authorized by the Augustana Church to initiate unity discussions.

In addition to the eight presidents of the Churches participating in the National Lutheran Council, each of these Churches was represented by outstanding leaders, including a number of laymen. Prominent among the latter was Governor Luther Youngdahl of Minnesota, a member of the Augustana delegation.

The conference was remarkable for the fine spirit of unanimity manifested. A strong feeling prevailed that the time was ripe for a real advance in the direction of Lutheran unity in America. The laymen were particularly insistent that something definite should be accomplished. After a full day of discussion, Dr. Emanuel Poppen, president of the American Lutheran Church, offered the following rsolution:

"Resolved, that it is the sense of this group that a closer organizational affiliation of the participating bodies in the National Lutheran Council is desirable and should be sought by all proper means."

When a ballot was taken, it was found that not a single dissenting vote had been cast against the resolution.

Then followed an extended discussion relative to the nature of the contemplated organization. Dr. Franklin C. Fry, president of the United Lutheran Church in America, argued forcefully in favor of "a Church with strong federative aspects." He believed, however, that while such a Church should be vested with definite functions and authority, local or synodical autonomy might be preserved within its framework.

Dr. H. F. Schuh, one of the representatives of the American Lutheran Church, not only pleaded for a federation with broad powers, but insisted that a definite time should be indicated when such a federation should become an organic union.

"What are we waiting for?" he asked. "We are already cooperating here at home and in all parts of the world. Is there any valid reason why we can't work together in foreign missions, home missions, education, pensions and publications?"

The conference came to a close when Dr. Bersell, who served as chairman, was authorized, in consultation with the other general presidents, to appoint a committee of fifteen members "to prepare a structural plan" for the proposed organization and to report back to a second meeting of the whole group. It is hoped to have a definite plan ready for submission to the respective conventions of the eight National Lutheran Council bodies in 1950.

A Second Unity Meeting

On the following day a second Lutheran unity meeting was held in the offices of Dr. J. A. Aasgaard, president of the Evangelical Lutheran Church. This conference was confined to representatives of the five general bodies constituting the American Lutheran Conference. It had been called by Dr. N. C. Carlsen, president of the United Evangelical Lutheran Church, for the purpose of discussing organic union of member bodies of the Conference.

It was generally conceded that the action of the previous day involving the National Lutheran Council groups had vitally effected the whole problem of unity, wherefore the following resolution was adopted:

"Resolved, that in view of the action proposing a closer organizational affiliation of the Churches participating in the National Lutheran Council which was voted on January 4, 1949, it is the sense of this meeting that every effort should be made to bring about the

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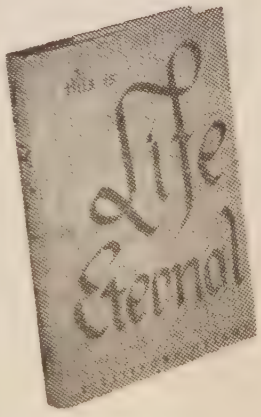

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ummation of this plan, but that no ction should be made to lesser ap- ches to unity within the frame- k of the American Lutheran Con- nce."

is leaves the door wide open for groups within the Conference that desire to unite pending the larger ication move. The United Evangel- Lutheran Church, it is understood, approached the Evangelical Lu- an Church relative to such a possi- merger.

Tornado Destroys Church

one of the series of disastrous tor- es which swept various sections of siana, Arkansas and Kansas on day, January 3, the church and onage of Bethel Lutheran congre- on at Vilas, Kansas, were complete- estroyed. The Rev. P. G. Carlstedt, or of the congregation, together his family, found safety in a storm and escaped injury. Although other dwellings in the village were completely demolished, no person injured.

istor Carlstedt estimates that his rch cannot be rebuilt for $30,000, there was only $7,000 tornado in- nce on both church and parsonage. ng churches that have come to the of the distressed congregation is St. e's Lutheran Church of New York , which took up an offering for a church. St. Luke's is a member ne Missouri Synod.

Oldest Church in Idaho

ecause she could not forget the lit- Lutheran church in which she re- ed her spiritual nurture during lhood, Mrs. Frances Olson Graham ew York City took steps to restore Cordelia Lutheran Church, which les among the Palouse Hills of o near Moscow. Although it is no er used for regular worship, it be preserved as a historic shrine. the oldest Lutheran church build- in Idaho, the first service having held in the original structure on ember 2, 1883. It also has the dis- tion of being the tiniest church cture in the Augustana Lutheran rch, measuring 24 feet in length and eet in width.

fter being abandoned when the con- gation disbanded and joined the cow parish, the building stood a orn ruin for many years. It was s "officially buried" in 1938, when Columbia Conference placed a norial tablet in the adjoining ceme- which stated: "One hundred feet h of this marker stood the Cor- a Church. . . ." But Mrs. Graham, r visiting the spot in 1945, decided restore it. Governor Robbins of no received the keys of the little shrine from Mrs. Graham and after- wards turned them over to the Rev. Neale Nelson, pastor of the daughter congregation, First Lutheran of Mos- cow.

983 Years of Service

When the Augustana Book Concern held its annual Christmas dinner for its employes on December 29, four workers who had served the publica- tion house for 50 years were awarded service pins and gold watches by the general manager, Mr. Birger Swenson. They were Arthur E. Oberlander, Ru- dolph E. Lindstrom, Swan J. Nyquist and Hjalmar E. Nyquist. The latter two are brothers.

Twenty-seven persons of the insti- tution have been employed regularly for more than 25 years. They have given the publication house an aggre- gate total of 983 years in service!

Lutheran Free Church

Iver Olson

Prof. S. O. Severson, former instruc- tor at Augsburg College, passed away on Monday, Dec. 27, 1948.

Samuel O. Severson was born at Adams, Minnesota, on Aug. 9, 1877. He was graduated from Augsburg College

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in 1900, and from the University of Minnesota with the M.A. degree in 1904. In 1920 he received the Ph.D. degree from this same institution.

He was instructor of English, Psychology, and Mathematics at Augsburg College from 1904 to 1915. For thirty-one years he was connected with the public school system of the city of Minneapolis, serving as principal of the South High School for a number of years prior to his retirement in 1946. He was recognized as an able administrator.

Prof. Severson was also active in the work of the Church. He was for many years superintendent of the Sunday School of the Trinity Church. He was a member of the first Regional Home Mission Council, known in those days as the Intersynodical Home Mission Council. He was also very active in the cause of temperance throughout his life, and frequently appeared as speaker for this cause at larger and smaller gatherings.

Dr. T. O. Burntvedt assisted Rev. Martin J. Olson at the Funeral Service which was conducted from the Trinity Lutheran Church on Dec. 31.

*

As these lines are written plans are going ahead for an Institute on Home Missions and Evangelism at Augsburg Seminary. This Institute is being sponsored jointly by the Theological Faculty of Augsburg Seminary and the Board of Home Missions. Visiting speakers include Rev. H. Conrad Hoyer, Executive Secretary of the Division of American Missions under the National Lutheran Council; Rev. K. M. Matthiesen of the U.E.L.C.; and Rev. Edward Isaac of the Suomi Synod. Besides these Rev. J. T. Quanbeck and Rev. Erling Tungseth of the L.F.C. will speak on topics related to evangelism and home missions. The dates are Feb. 7 and 8.

*

Similarly plans are being made for the annual Stewardship Day at Augsburg Seminary. The eighteen Stewardship Secretaries from the Districts of the L.F.C. will meet with the theological students and faculty on Feb. 9. Stewardship addresses will be given by Dr. B. M. Christensen, president of the Augustana Church. The latter, having recently spent some time in Europe, will present the cause of Lutheran World Action. Rev. Forrest Monson of the L.F.C. will speak on the topic "Teaching Stewardship with Visual Aids." It is at these Stewardship Days that the financial aids of the work of the Church is examined, and plans made for making this work more effective.

*

Rev. Chester Sorkness, who has for some years been serving the Olivet Church at Tacoma, Wash., is moving to Starbuck, Minn., to become the successor of Rev. Sylvester Rue who recently moved to the West Coast.

*

Rev. and Mrs. Leslie Brandt and family, L.F.C. missionaries to China, returned to Minneapolis on Dec. 19. They are for the present living at Rev. Brandt's parental home in this city. His father, Rev. Elmer F. Brandt, who is one of the evangelists of the L.F.C. is engaged in evangelistic work on the West Coast during the winter months.

Another missionary has recently returned to this country because of the troubled conditions in China, namely Rev. Albert Olson. His father, Rev. A. S. Olson, has chosen to remain in China, temporarily filling the position left vacant by the death of Dr. Daniel Nelson last summer.

Others of the L.F.C. missionaries are remaining in China, but have in several instances moved farther south in the country. They are temporarily working here while awaiting opportunity to return to their field.

*

Several disastrous fires have been reported from the Madagascar field. Fire of incendiary origin destroyed the Church at one of the out-stations in October. However, the Administrator ordered the people of the town to rebuild it, and this has been done. In November three school houses at Manasoa were burned. A week later a fire, reported to have been started by accident, destroyed a large section of the village of Tongobory. All the mission houses and a part of the Church were destroyed.

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On the Religious Horizon

EW PROPOSAL FOR LUTHERAN UNITY

e American Lutheran Conference, ession at Faith Church in Detroit, ., from November 9-11, adopted a posal with interesting and far-reach- possibilities for future Lutheran y in America. The move was made, rently, with full recognition of the culties involved and, for that rea- alone, is a refreshing note in the ent and somewhat chaotic flood of gestions for achieving Lutheran y.

he American Lutheran feels that American Lutheran Conference lution is so important that its read- will want to have the full text:

esolution of American Lutheran Conference on Unity

PORT OF THE COMMISSION ON LUTHERAN CHURCH UNITY
ommendations:

reamble: Thanking God for the in- spiritual unity that alerady exists ng the Lutherans of America, as lenced in our many cooperative en- vors, and envisioning ultimate uni- tion of the whole Lutheran Church our country, in a form which will ctually preserve the riches and dth of our Lutheran heritage and e a greater contribution to the life he whole Christian Church in Amer- the American Lutheran Confer- hereby commits itself to the fol- ing program:

1. We pledge our whole-hearted co- peration in the expanding activities the National Lutheran Council, oking to the day when all Luther- church bodies will participate in e Council.

2. We recommend that the constit- ent bodies of the American Luther- Conference petition the National utheran Council to call an all-Lu- eran Free Conference to be held nder the auspices of the Council, ith a view to the permanent organ- ation of such a conference.

3. We look with favor upon the eps toward organizational union ow being considered by several odies within the American Lutheran nference and the National Luther- Council, and rejoice in the hope at each step will lead toward the timate goal of complete Lutheran ity.

4. We recommend that each of the nstituent bodies of the American utheran Conference inaugurate a ogram of education throughout its ngregations for the purpose of ading the rank and file of its mem- rship into a deeper and more in- rmed consciousness of unity among the Lutheran Churches of America, and for the further promotion of that unity at the congregational level, thus helping to lay enduring foundations for the future unification of the Lutheran Church in our country.

Where Will Opposition Arise?

Several groups within American Lutheranism are not likely to find this proposal very palatable:

1) *those who are determined to preserve the status quo at any price.*

Strange bedfellows will be at home in this group: those who will resent any intrusion upon their prerogative of calling themselves Lutherans without actually being Lutherans; and the others who assert confidently that they, and they alone, shall always be the only possessors of divine Truth. Neither group is really interested in a *discussion* which lays bare a man's soul.

2) *those whose approach to the problem of Lutheran unity is purely theoretical.*

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American Lutheranism who loudly proclaim their interest in achieving real unity. Nothing frightens them so much, however, as a down-to-earth practical proposal for setting out on the road.

3) *those whose program is purely organizational.*

Organizationalists usually have one of two objectives: to bring the Church together by sheer force, or forcibly to keep it separated in distinct segments. In either case, the objective, however much it is rationalized, is to maintain the organization at all costs. Discussions on Lutheran unity do not usually lend themselves to the achievement of purely organizational objectives.

4) *those who fear that either they or their message will suffer from a frank interchange of views.*

An astute observer stated that his deepest impression of American Lutheranism was of a church whose confidence in the power of the Word of God is matched only by its fear that the power of the Word will fail to assert itself. We may subscribe to the-good-apple-in-the-barrel-of-rotten-ones theory in everything except where God's Word is concerned. When a man bears testimony from God's Word, there will always be some *good* results. That is God's Word and God's way.

Why Not Simply Join the National Lutheran Council?

Some may wonder—indeed the opinion has already appeared in print—why the present organization of the National Lutheran Council would not fill adequately all the expectations of the people who voted for the new All-Lutheran Free Conference. The new proposal, apparently, places no obstacle in the path of cooperative work promoted by the National Lutheran Council. It simply states the considered opinion of the American Lutheran Conference that mere cooperation will not result in Lutheran unity. For real unity, a meeting of minds is necessary. The proposed Free Conference will be purely deliberative and will not invade the functions now under the supervision of the National Lutheran Council.

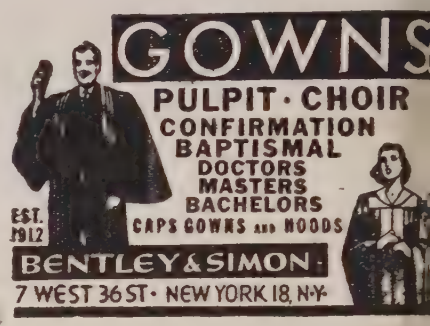
The proposed Free Conference, according to our understanding, will be primarily an educational federation, promoting understanding even at the congregational level "thus helping to lay enduring foundations for the future unification of the Lutheran Church in our country."

The Lutheran Church of America owes a debt to the American Lutheran Conference for this constructive proposal. There is a growing willingness on the part of almost all Lutheran bodies to discuss openly and fully the differences which are keeping us apart. This honest and courageous attitude is a good harbinger for the future of Lutheranism in America.

The proposed plan of procedure ought to recommend itself to the Missouri Synod because it is directly in line with the historic approach of the Synod to the problem of Lutheran unity.

Which Way, Missouri?

Especially the second recommendation, which was unanimously adopted by the assembled delegates, calls upon the Lutheran Church-Missouri Synod for definite action. It is our deep conviction that the Missouri Synod should respond in the same spirit in which the invitation was extended. We feel that such an all-Lutheran Conference could make a very great contribution to a deeper understanding of the problems which still confront us in our progress toward greater unity. We feel that nothing can be lost and much can be gained by such a meeting. It is our sincere hope that when the invitation is extended by the National Lutheran Council, the Missouri Synod will r spond in a spirit of gratitude to t Lord of the Church for this addition opportunity to bring the hearts a minds of all Lutherans in America in a greater unity. The American L theran Conference has again offered wide open door for further meetin concerning Lutheran unity. We b lieve that it is the duty of the Missou Synod to walk through that open do toward a better and greater day f our Lutheran Church in America a in the world.—American Lutheran.



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Dr. J. N. Brown, President

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'ROVE LUTHERAN UNITY MOVE

ational Lutheran Council Bodies Plan New Organization

By E. E. Ryden

utheran unity is definitely on the ch. In what may prove to be one the most significant moves ever n in the direction of unifying the neran forces of America, thirty- representatives of the eight gen- bodies participating in the National neran Council voted unanimously January 4 in favor of "a closer or- izational affiliation of their re- tive bodies." The historic meeting held in the headquarters of the ustana Lutheran Church in Min- polis and was attended by out- ding Lutheran leaders from all sec- s of the country, including the t presidents of the National Lu- an Council groups.

Whether the action will result in the nation of a federation or if it will ve still farther in the direction of anic union will be determined by sequent decisions of the participat- bodies. Another meeting of the resentatives of the eight groups is eduled to be held next September, which time more definite plans will presented by a special committee ifteen appointed at the Minneapolis eting.

Involves Four Million Lutherans

The eight general bodies involved the unity move embrace a total of r million baptized Lutherans, or -thirds of all Lutherans in America. groups are:

United Lutheran Church in America
Evangelical Lutheran Church
American Lutheran Church
Augustana Lutheran Church
Lutheran Free Church
United Evangelical Lutheran Church
Danish Evangelical Lutheran Church
Suomi Synod

The meeting was held under the nsorship of the Augustana Lutheran urch and was the result of a reso- ion adopted by that body at its an- l convention last June when it went record in favor of organic union of National Lutheran Council groups, h federation as an intermediate step necessary. Presiding at the Min- polis conference was Dr. P. O. Ber- , president of the Augustana Church, o set forth in a preliminary state- nt the motives and purposes of his up in initiating the discussions.

Governor Youngdahl Participates

The debate over the proposal to te the forces of American Luther- sm occupied an entire day. Par- ticipating in the discussions was the Hon. Luther Youngdahl, governor of Minnesota, a member of the Augustana delegation. In a strong plea to the assembled group, the Minnesota chief executive urged the Lutherans of America to close their ranks to meet the urgent problems confronting the Church today. He insisted that "time is of the essence" and declared that the Church is facing a more serious situation in the world than most people realize.

The decisive resolution was presented by Dr. Emanuel Poppen, president of the American Lutheran Church. It reads:

"Resolved, that it is the sense of this group that a closer organizational affiliation of the participating bodies in the National Lutheran Council is desirable and should be sought by all proper means."

When a ballot was taken, it was found that not a single dissenting vote had been cast against the resolution.

Shall It Be a Federation?

Following the adoption of this resolution, there was an extended discussion relative to the nature of the contemplated organization. While some favored a federation as a preliminary step, others expressed a strong desire that it might go farther in the direction of organic union. Dr. Franklin Clark Fry, president of the United Lutheran Church, argued forcefully for "a federated Church."

By motion of Dr. Oscar F. Blackwelder of Washington, D.C., a member of the United Lutheran Church delegation, it was finally decided to authorize the appointment of a committee of fifteen "to prepare a structural plan" for the new organization. The members of this committee, which is to report its proposals to a second meeting of the representatives of the eight general bodies in September, are:

American Lutheran Church—Dr. Julius Bodensieck, Dubuque, Iowa; Dr. William L. Young, Columbus, Ohio.

United Lutheran Church—Dr. H. H. Bagger, Lancaster, Pa.; Dr. R. E. Tulloss, Springfield, Ohio; Judge James F. Henninger, Allentown, Pa.; Mr. Edward Rinderknecht, Toledo, Ohio; Dr. Paul H. Kraus, Fort Wayne, Indiana.

Augustana Lutheran Church—Dr. Oscar A. Besson, Chicago, Illinois; Dr. E. E. Ryden, Rock Island, Illinois.

United Evangelical Lutheran Church —Dr. N. C. Carlsen, Blair, Nebr.

Danish Evangelical Lutheran Church —The Rev. Holger Nielsen, Cedar Falls, Iowa.

Suomi Synod—Dr. John Wargelin, Negaunee, Michigan.

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Evangelical Lutheran Church—to be determined later.

Lutheran Free Church—to be determined later.

Termed Significant Step

Lutheran leaders who attended the conference hailed the Minneapolis action as one of utmost significance in the strivings for Lutheran unity, the real significance of which is not yet apparent. In a statement given to the press at the conclusion of the meeting Dr. Bersell stated:

"The meeting held today will undoubtedly mark an epoch in American Lutheranism. The meeting of minds and hearts demonstrated a remarkable unanimity in a sincere desire for Lutheran unity. It is now my well-founded hope that at least a strong federation will be effected within a few years. The committee will meet again in the fall of this year to consider the subcommittee's report as to the structure of the new organization, and when finally formulated and adopted it will be submitted to the eight general bodies for action at their conventions next year."

Those Who Participated

Those who participated in the Minneapolis discussions as representatives of the eight general bodies were the following:

American Lutheran Church—Dr. Emanuel Poppen and Dr. H. F. Schuh.

Augustana Lutheran Church—Dr. P. O. Bersell, Dr. O. A. Benson, Dr. E. E. Ryden, Dr. Emil Swenson and Governor Luther Youngdahl.

Evangelical Lutheran Church—Dr. J. A. Aasgaard, Dr. T. F. Gullixson, Dr. Martin Anderson, Dr. N. Westby and Mr. S. H. Holstad.

Lutheran Free Church—Dr. T. O. Burntvedt and the Rev. C. J. Carlsen.

Suomi Synod—Dr. A. Haapanen, the Rev. E. J. Isaac, Dr. John Wargelin, the Rev. Onni A. Koski, and the Rev. Carl J. Tamminen

United Evangelical Lutheran Church—Dr. N. C. Carlsen, the Rev. Hans C. Jersild, the Rev. Theo. M. Hansen, Dr. Silas Andersen, and Mr. N. T. Lund.

Danish Evangelical Lutheran Church—The Rev. Alfred Jensen, the Rev. E. K. Moeller, the Rev. Holger Nielsen and the Rev. O. S. Jorgensen.

United Lutheran Church in America—Dr. Franklin Clark Fry, Dr. Henry H. Bagger, Dr. Oscar F. Blackwelder, Mr. J. K. Jensen, Mr. Edward Rinderknecht and Dr. Paul H. Roth.

American Lutheran Conference Backs Unity Move

Minneapolis, Minn.—The path to Lutheran unity became more clearly defined at a meeting here of representatives of the five member Churches of the American Lutheran Conference.

Action of the delegates served, in effect, to undergird a move taken earlier here by leaders of the eight Church bodies associated with the National Lutheran Council.

A resolution adopted by members of the larger organization called for closer organizational affiliation of member Churches and set up a 15-member committee to prepare a structural plan for organization.

Out of the American Lutheran Conference meeting came a two-part resolution asking that:

"Every effort be made to bring about the consummation of a plan proposing a closer organizational affiliation of the Churches participating in the National Lutheran Council"; and that:

"No objection should be made to lesser approaches to unity within the framework of the American Lutheran Conference."

Discussion of types of union that may be effected ranged from full organic union to federation. The majority opinion, however, favored federation as the first step to closer unity among Lutheran groups.

The ALC session was called by Dr. N. C. Carlsen, Blair, Nebr., president of the United Evangelical Lutheran Church. In attendance were representatives of the American Lutheran, Augustana Lutheran, Evangelical Lutheran, Lutheran Free and United Evangelical Lutheran Churches.

Lutherans Seek Posts For 200 DP Professors

New York—Employment in the United States for more than 200 professors who are now living in displaced persons camps in Europe is being sought under a cooperative project of the National Lutheran Council and the National Lutheran Educational Conference.

At the closing session of the Educational Conference's 35th annual convention here, its 45 member schools—28 four-year colleges, 12 seminaries, and five junior colleges—were urged, if they can, to provide academic positions for the refugees.

Dr. Henry J. Arnold, president of Hartwick College at Oneonta, N.Y., and chairman of the Conference's commission on international and cultural relations, reported that a directory containing the curriculum vitae of the L theran DP professors has been co piled. It is being made available college presidents for their consider tion in connection with vacancies their faculties.

Two DP professors have already be brought to this country under t project. Dr. Arthur Voobus, an Esto ian, is professor of Church History a History of the New Testament at C cago Lutheran Seminary, Maywood, I and Dr. Jacob Primanis, a Latvian, professor of anatomy at the Universi of Pittsburgh School of Medicine.

Holds Seminary Students Are Too Sheltered

New York—Candidates for the mi istry should be given the opportun in their pre-theological training to "e plore views opposed to the Christi world view," in the opinion of Pr Martin J. Heinecken of the Luther Theological Seminary at Philadelph Pa.

Professor Heinecken told the 35 annual convention of the National L theran Educational Conference he that seminary students show "a la of the proper critical attitude and e dence of having lived too sheltered existence."

"In his pre-theological training," said, "opportunity should be given student to enter as fully as possi into the varied intellectual life of m to subject himself to the discipline doubt, to explore the views opposed the Christian world view."

He added that at the same ti "there should be constantly presen to him the unique Christian wo view, based on the revelation of G in its clear-cut opposition to all m made hypotheses or systems."

Speaking on the importance of Chr tian higher education, Dr. J. N. Brov president of Concordia College Moorhead, Minn., and retiring pre dent of the Conference, asserted t the Christian college should be look upon as a bulwark against lawlessn immorality, crime, selfishness greed.

Dr. Brown was succeeded as pre dent of the Conference by Dr. O. Kretzmann, president of Valpara (Ind.) University of the Luther Church-Missouri Synod. Dr. Harold Yochum, president of Capital Unive ty at Columbus, O., was reelected vi president, and Dr. William F. Zimm man, president of Thiel College Greenville, Pa., secretary-treasurer.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

theran Leader Deplores ndszenthy Arrest

New York—Deploring the arrest of eph Cardinal Mindszenthy of Hun-y, Dr. Paul C. Empie, executive ector of the National Lutheran uncil, said here that the imprison-nt of the Roman Catholic prelate consistent with the policy of the ngarian government which seeks to minate and control every area of urch life."

Dr. Empie extended the sympathy 60,000,000 Lutherans in all parts of world to Hungarian Catholics who, said, were "undergoing the same secution experienced by Lutherans." Referring to the recent imprison-nt of Bishop Louis Ordass, head of Lutheran Church in Hungary, Dr. pie said Bishop Ordass had been tenced on the basis of charges "alto-her fabricated and malicious."

He added that the arrest of Bishop dass had as its sole purpose "the re-val of a strong church leader who uld not budge an inch in his stand complete religious liberty and es-ially for the right of the Church to ch its own youth the way of obedi-e to God."

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hop Ordass anted New Trial

Budapest—Bishop Lajos Ordass, im-soned head of the Hungarian Lu-ran Church, has applied for and n granted a new trial, it was an-unced here. The bishop was sen-ced to two years' imprisonment by eople's court last October on charges illegal foreign currency transactions. t is expected that Bishop Ordass' e will come up for reconsideration a Budapest court in "the next few rs."

n addition to being sent to prison, hop Ordass was deprived of civil hts, including the right to hold pub-office, for the next five years. He s recently transferred to Szeged son, where he was reported to be ated "leniently."

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dge Demands ohibition 'with Teeth'

Takoma Park, D.C.—Prohibition "with th in it" is the only means for ef-tively controlling drunkenness, Judge T. Zottoli of Boston told the first ional convention of the American mperance Society here. The Society sponsored by the Seventh-day Ad-ntist Church.

"Prohibition failed because the pub-was not educated to its necessity," dge Zottoli, who serves as associate tice of the Boston Municipal Court, declared. "When we obtain an enlightened public opinion, alcoholic beverages will be outlawed, or placed under as stringent control as every other poison now is."

Judge Zottoli proposed that users of liquor be licensed, and the fee be turned over to a fund for the care of alcoholics and their dependents. "In this way," he said, "the cost of inebriety could properly be placed on those who drink alcohol, and the dispensing of liquor to minors could be better controlled."

He also suggested that the liquor industry be required by law to "bear the cost of the wreckage it causes, just as employers are now bearing the cost of industrial accidents."

Another speaker, Elder J. Lamar McElhany, world president of the Seventh-day Adventist Church, asserted that the Christian Church "must not relax its stand of total abstinence on the liquor question."

"Upright citizens," he said, "must not continue to stand by while the liquor traffic corrupts our youth and women. We must fight the traffic with education, with legislation, with every lawful weapon at our hand."

About 150 temperance leaders from all parts of the United States and Canada attended the convention, which was

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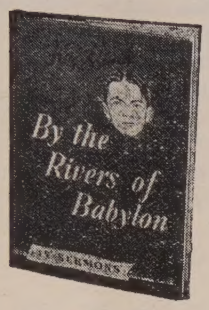

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climaxed with a public meeting at Constitution Hall.

Romanian Government Dissolves Catholic, Lutheran Groups

Bucharest—The official government gazette announced that "various religious associations of the Roman Catholic, Greek Catholic and Lutheran denominations are dissolved and their property transferred to the Ministry of the Interior."

No additional details were immediately available here.

Australian High Court Rejects Bishop's Appeal

Sydney—An appeal by the Rt. Rev. Arnold Lomas Wylde, Anglican Bishop of Bathurst, New South Wales, against a court injunction restraining him from introducing Roman Catholic Mass customs at Holy Communion services in the churches of his diocese was dismissed here by the High Court of Australia.

The court upheld a previous judicial ruling barring the bishop from administering any form of Holy Communion other than that contained in the Prayer Book of the Church of England. It sustained lower court injunctions against making the Sign of the Cross or using the sanctus bell during the common service.

Bishop Wylde made his appeal after he had been restrained by an equity court on a complaint from parishioners that a new Red Book of rubrics compiled for use in the Bathurst diocese was a breach of trust on the part of the bishop.

In handing down the High Court's decision, Justice Rich said "the subject of this unhappy controversy is only fit for a domestic forum and not for a civil court."

Mexican Protestant Defense Group Reorganizes

Mexico City—Reorganization of the National Committee for Evangelical Defense, the agency through which Protestant denominations officially protest persecution of members, will be completed by mid-December, according to Bishop David G. Ruesga of the Assembly of God, new executive secretary of the group.

Bishop Ruesga outlined the aims of the committee as follows:

To procure and document facts, from witnesses, of each incident of discrimination and harassment; to present such cases to the Ministry of the Interior, which is charged with the enforcement of laws against religious persecution; and to publicize such incidents in the local and foreign press.

He said that for the most part attacks were made by irresponsible groups bent more on mischief than on religious crusading. He added that only in rare instances have Roman Catholic priests been involved in the persecution of Protestants, and then only in remote districts of "fanatical populations."

According to Bishop Ruesga, persecutions have increased since the war, but he expressed hope that his committee's new program of action will reduce the number of such incidents.

Warns Christians Must Surpass Communists

Cincinnati, Ohio—Prof. William G. Mather, professor of rural sociology at Pennsylvania State College, told the biennial meeting of the Federal Council of Churches here that if Christianity is to survive its performances must surpass Communist promises.

"The best defence of Christianity," he said, "is the active practice of it."

Prof. Mather asserted there would be no lasting peace until Christians are willing to pay the "price" of living the teachings of Christ.

"It means that we have to change, not other people, but ourselves," he stated. "That is hard. Changing ourselves involves first admitting that we have been wrong. That is still harder. For some of us it borders upon heresy and treason, for the only person more eternally and universally right than a Christian is an American Christian."

Prof. Mather said there were "certain definite and specific applications of Christian teaching and practice that must be made today in the area of human rights and freedoms." He added that "we have been so busy denouncing the loss of freedoms in other societies that we have overlooked their decline in our own."

Among these freedoms he listed: freedom of religion; freedom of press, speech and inquiry; the right to full participation in the economic resources of a community; the right to full participation in the social and public life of a community; and the right to full participation in the political life of a community.

After describing a number of violations of these rights, Prof. Mather said that the "irritating, tragic and horrifying problems" we face in the field of human rights "will come up again and again until they are settled and settled in accord with the laws of God and His universe."

Declaring the meeting of the Federal Council was faced with the necessity of issuing an "inclusive and definite statement of Christian convictions regarding the freedoms, rights and responsibilities of all men," he warned that a "glib answer" would not do.

"Too many thousands, oppressed, beaten down, shut out, are straining their ears to hear what we may say," he declared. "Too many thousands are ready to take advantage of any evasiveness on our part and say to their other thousands, 'We told you so. The opiate of the people. Deny God and follow us for we are the only ones who really care.' "

Methodist Officials Map Evangelism Drive

Buck Hill Falls, Pa.—Plans for adding 2,000,000 new members to The Methodist Church in the next four years were made here at a meeting of the denomination's Conference secretaries of evangelism.

The secretaries proposed a three-fold program, including visitation, public and public evangelism, aimed at acquiring 400,000 new members in 1949, 500,000 in each of 1950 and 1951, and 600,000 in 1952.

They indicated that a highlight of the 1949 campaign would be a National Evangelistic Mission to be held in November in one of America's large metropolitan areas in connection with the next gathering of Conference secretaries. About 1,000 outside ministers will be brought into the chosen city, it was said, to lead and assist local pastors in evangelistic visitation and preaching.

Under the visitation evangelism phase of the program, it was proposed that 80 Conference and area-wide schools of evangelism reach 25,000 Methodist pastors. These, in turn, would train 500,000 laymen "to present the cause of Christ in the home." The week of March 20, 1949, was set aside for visitation evangelism, under the direction of Dr. Dawson Bryan, associate secretary of the General Board of Evangelism.

The pulpit evangelism plans call for pastors to receive training in "preaching for a verdict" through evangelistic preaching seminars to be held in each annual Conference.

The public evangelism section plans for the use of such media as radio, television, motion pictures, audio-visual aids, literature and the press, under the leadership of Dr. Harry L. Williams, associate secretary.